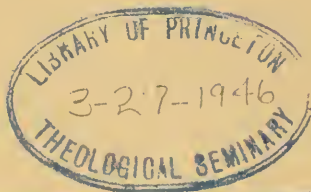


D 102  
M 102



BX 6335 .M369 1903

A manual of New Testament  
teaching on the unity of









( A MANUAL OF NEW TESTAMENT TEACHING  
ON THE UNITY OF THE CHURCH,  
NON-RESISTANCE OF EVIL,  
Christians Can Take No Part in Government,  
NON-CONFORMITY IN DEPARTMENT  
AND DRESS, IN BUILDING OF CHURCHES  
AND PUBLIC WORSHIP,  
HEAD-COVERING IN WORSHIP,  
AND A DISSERTATION ON  
BENEFICIARY ORGANIZATIONS

---

HAGERSTOWN, MD.:

Mail Publishing Company.

1903.

## THE UNITY OF THE CHURCH.

---

When we consider the creation and observe the harmony that characterizes every part when it remains in the sphere in which it was created, we are led to the conclusion that primarily man was created to be in social accord. The absence of social and spiritual fellowship is evidence of the disturbance of this law through sin. In agreement with the Messianic promise, and in the very work of the restoration we witness the operation of the fundamental law in the union of all spiritual worshippers. This principle pervades all the teaching of Christ and his apostles, and is manifest in their earnest advocacy of oneness. Since all men by nature are spiritually dead, it is evident that they must be made alive and have the love of God restored to their souls before there can be unity of principle and of action. The ground of unity among believers is *the spiritual union with Christ*. Christ and true believers are of one spirit. "If any man have not the spirit of Christ, he is none of his." By this spirit they are quickened, made alive and joined to Christ. He is the head, they are the body; "for we are members of his body, of his flesh and of his bones."



The mission of Jesus Christ upon earth was to save sinners by fulfilling the law, atoning for sin by his death upon the cross, his triumphant resurrection from the dead and ascension to the right hand of the Father. He also revealed the Father's will by teaching a doctrine, the principle of which is love; and as the principle is an unchanging one, so the doctrine is also immutable. For the preservation and perpetuity of the doctrine, Christ established the Church. To this end, during his public ministry, he chose the twelve Apostles, taught them his doctrine, and commissioned them to publish it, and to organize his church. They were authorized to appoint co-laborers and successors for the promulgation of his word, and for the perpetuation of the church, with the promise of the light of his spirit to guide them into all truth. They were to proclaim the Gospel of his kingdom, the same that he had taught them. He gave them a sure word of promise: "Lo, I am with you always, even unto the end of the world;" and, "The gates of hell shall not prevail against it." Thus we have full assurance that his church shall prevail, and shall continue unchanged in its doctrines and ordinances; for it is built upon the word of Eternal Truth, which will abide after heaven and earth have passed away; and has the promise of the over-shadowing presence and guidance of that "God that changeth not."

Christ, the author and life of the church, taught human depravity, the unsaved state of man, and the necessity of repentance and reformation of life. He also taught the necessity of faith, and of the restoration of

the divine life to the soul, as forcibly expressed in his words to Nicodemus: "Marvel not that I said unto thee, *ye must be born again.*" (John 3:7.) .

The effect of this new birth or regeneration in believers is a similarity in sentiment and desire, which is wrought by the divine Spirit upon such souls as have attained to a knowledge of their lost and helpless state, and through repentance and a desire for salvation have by faith applied to the source of all comfort, and obtained pardon of their sins.

#### **The Church of Christ Must be One.**

The visible Church of Christ is an expression of the spiritual fellowship resulting from faith in Christ. "In whom ye also are builded together for an habitation of God through the Spirit." The Church is an effect of regeneration. The restoration of spiritual life antedates the church. God is love, and this love is that life. Love and unity are inseparable. There can be no true church without this spiritual life in its members; and where there is spiritual life there is unity. Unity because they are all led by one spirit, and all baptized by one spirit into one body. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Every ordinance and every precept of the Gospel is based upon love, which implies fellowship and communion. Baptism is expressive of unity. It is a symbol of the spiritual baptism, which impresses the same doctrine and rule of life upon all who receive it. It is ad-

ministered in the names of the Father, Son and Holy Ghost, which are one in life and essence. The baptized profess to be united with the Trinity, and with all who are begotten of the same power.

We have the same expressions of unity in the language of the Apostle when he writes of what must characterize those who would partake of the Lord's Supper: "For we being many are one bread and one body; for we are all partakers of that one bread." Here we have an unmistakable evidence of the power of Christ's death, which will ever unite the people of God into one body, who are spiritually of the same mind and judgment.

Christ said, "Upon this rock," as upon a sure foundation, "I will build my *church*," (not *churches*.) His language is unmistakable. It admits of but one true church. He founded but one, and authorized none other. The fact that there are many professed churches of Christ does not invalidate nor change the express declaration of Christ. As the disciples were commanded to teach all he had taught them, they undoubtedly advocated the doctrine of unity. Their successors having the same divine spirit to guide them, always taught the same and always will continue to do so. Since the doctrine of Christ does not change, the church will have the same spirit and doctrine now, and until the end of time, that she had when first organized. We find in John 10:16, "And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice; and there shall be *one fold* and *one shepherd*." It is plain from his language that all who hear his voice

will be gathered into *one* fold under *one* Shepherd. There is here no recognition of sects. The meaning of the language is so evident that it leaves no room for doubt as to the unity that must exist in Christ's church.

Let us hear the high-priestly prayer of Jesus Christ : "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." (John 17:20-23.) It should not be strange to any one that such a perfect union is possible, for it is essential to a free intercourse through the workings of grace by the Holy Spirit.—it is the soul united to the Deity. Paul says, "By one spirit are we all baptized into one body," of which "Christ is the head," making a perfect union.

Paul in reference to the salvation of the Gentiles says, "To make in himself of twain, *one* new man; and that he might reconcile both unto God in *one* body by the cross." And again he says, "There is *one* body and one spirit, even as ye are called in one hope of your calling. The expressions "one fold," "one new man," "one body," "one church," are synonymous, in the singular number, and express plainly that there can be but one visible, undivided church. Strange indeed that these plain teachings are regarded so little, or discarded altogether by almost the entire protestant church. Some believe

in baptism upon faith, others in infant baptism; some that immersion is the only true mode of baptism; and of these some insist on single, and others on trine immersion; others practice pouring or sprinkling. Some advocate non-resistance, but the great majority do not; and so they differ throughout almost the entire New Testament teaching.

Endless discussions and divisions have resulted from this great diversity of opinions. To accept that the *good* in all these divided churches constitute the true church of Christ, as is now popularly accepted, we would have to conclude that it is indeed a divided church. This view we maintain is unscriptural. These divisions are also of a very serious character; and are carried so far as to oblige the different parties to build separate houses for worship, and to have separate schools in which to educate their ministry in their respective creeds.

Paul in writing to his Corinthian brethren reproved them on account of the divisions which existed among them, saying, "Ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? for while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" This is precisely the state of things today; for one says, I am of Luther; another, I am of Wesley; and so on throughout. Consequently all are carnal, according to Paul's view, on account of their divided condition; and as all members in these different denominations subscribe to the tenets held by their respective churches, they are all leavened with this spirit of division, which is a great

evil; and therefore none can be good in a gospel sense who support it.

These divisions of the present time are of a more serious character than were those in the Corinthian church, and result from a different cause; for they involve the doctrine of Christ, while theirs merely consisted in a preference of men, and not in diversity of religious views. The adherents of Wesley do not follow him on account of any preference for the man, but on account of the views he promulgated. The same with the followers of Luther, Calvin and others. The adherents of Luther cannot accept the views of Wesley; neither can the followers of Wesley accept the views promulgated by Luther; both parties fearing if they did they might jeopardize their soul's salvation. If this were not so there could be no satisfactory reason given why they should not unite, as in many ways it would be advantageous, and certainly more consistent. The followers of Luther admit that there are good Christians among the followers of Wesley; and the adherents of Wesley admit there are good Christians among the followers of Luther; and they call one another brethren. So is it throughout all the churches. All this shows these divisions to be inconsistent with sound reason, and decidedly contrary to the teachings of Christ and the apostles.

The question may be raised as to the existence of an invisible church on earth. We may accept that there are many persons in an isolated state throughout the world who have peace with God and are associated with him through the spirit; and while such are heirs of the

promise, and members of his spiritual body, yet they do not constitute a church, for they are unorganized and can not observe the ordinances. The church on earth must necessarily be an organized body of true believers. But those members who are considered good Christians scattered among the different churches, are not organized separately from the organized bodies with which they are identified; and as little could they organize into one body, as those bodies could to which they belong. Therefore we must conclude that they do not constitute the invisible body or church of Christ; for all true and upright Christians have been baptized by one Spirit into *one body, which* is the visible church.

But they persist in their views probably because the Gospel recognizes only one united, visible church; and in order to comfort themselves with a hope of salvation in their disunited condition, they have formed the idea that the good in the many churches are members of the invisible church, which they hold is a united body. But this would be strange indeed. First we have the many sects entertaining diverse doctrines, disconnected in worship, some pulling down what others build up. Then popular sentiment would create the united church of Christ out of this disunited body of professors. But we cannot consistently with enlightened reason accept that anything so disunited can still be so united as to be of one soul and one body, as the church must be; and the Lord will not accept it, if we believe that his word is truth, and that it will be the test of our faith.

It should be plain to all that if all who profess the



religion of Christ were of the same mind, spiritually, there could be no divisions. The many divisions of the present time are the result of disagreement in doctrine; and could not exist if all who profess to love Christ had the mind of Christ. There is evidently something wrong when such divisions prevail; and it is strong evidence of the absence of the principle of spiritual life, which is love. Must we not in all honesty charge these divisions to the author of all divisions and discord?

#### **The Vine a Representation of Unity.**

“I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.” (John 15:4, 5.) In this parable Christ plainly and unmistakably teaches unity. Every believer is a branch in the Vine, which is Christ, and is a member of his body; and as the branches of the natural vine partake of the nature of the vine, being nourished by it, so also every true believer is by faith united to Christ, having his spirit and life. Since there is similarity between the natural vine and its branches; and as they are used as a figure of Christ and his church, it is conclusive that there is agreement and accord between all who are united to Christ by faith, and who thereby have the divine life. As the natural vine draws its nourishment from the earth, and the branches are nourished by the vine, so the divine life is by Christ imparted to every one who is united to him by faith. Having the spirit and life of Christ, they also have unity; for the kingdom which Christ secured for his people consists of peace, joy and righteousness in the Holy Ghost.



It is claimed by many well disposed persons that the different organizations, called churches, are branches in the true Vine. If this be true, why are they not united? Why are they not joined together in the same judgment? Why are they not teaching the same doctrine? That they disagree is evident from the fact that they are not united. It will not avail to say, they differ only in non-essentials. There is a manifest lack of sincerity in this popular and very deceptive theory. To divide on non-essentials, or for any cause, is at variance with the spirit and letter of the gospel; and their very position and worship contradict such claim. Divisions are opposed to the divine economy, as evinced by the teaching and practice of the Apostles; and by the manifestation of the divine will upon the day of Pentecost. How utterly untenable therefore the claim, that divisions are justifiable, because of differences that do not amount to anything.

We maintain that a church can not be a united body unless it is kept unspotted. By this we mean that reparation must be made for all misdemeanors on the part of the members, and those who persist in wrongdoing unrepented of, or who wilfully sin, must be separated from the body. We will present some gospel teaching:

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Eph. 5:27.)

“Now I beseech you, brethren, by the name of our

Lord Jesus Christ, that ye all speak the same thing, and that there be *no divisions among you*; but that ye be *perfectly joined together* in the same mind and the same judgment." (I Cor. 1:10.)

"Endeavoring to keep the unity of the spirit in the bond of peace." (Eph. 4:3.)

"Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:6.)

Indeed we must accept from these scriptures and others that no body of worshippers can justly claim to be the church of Christ who do not honestly and diligently strive to maintain a united, unspotted membership. Paul's instruction to Titus, "A man that is an heretic, after the first and second admonition reject," supports our position. To retain such would lead to disputations and dissensions.

To maintain the purity of the church, that it may be a united body, Christ gave us in Matt. 18:15-17 a divine rule, a true exponent of divine love:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." This is further enforced by Paul's teaching in Gal. 6:1: "If any man be overtaken in a fault, ye which are spiritual restore such an one in the

spirit of meekness; considering thyself lest thou also be tempted."

No church or body of worshippers can maintain their integrity without obeying the commandments, but particularly these of Christ and his apostle; for offenses will come, even to the best disposed; and they cannot with impunity be neglected. A faithful observance of these commandments is a most profitable and instructive exercise, and nothing tends more to strengthen the bonds of love and fellowship; while the neglect of them cannot otherwise than tend to a spiritual decline. Our Lord said, "If a man love me he will keep my words;" and again, "If thou wilt enter into life, keep my commandments."

All the redeemed of the Lord love one another, and therefore do not suffer sin to remain upon any member of the fold. The life-giving principle of love influences them to act in harmony with the command of love, to the extent that if brethren err, they will tell them of their fault with the view of gaining them. If they fail to gain them by simply calling their attention to the failing, they will continue their labor according to the command. If they fail to gain them by further effort, they will be referred to the judgment of the church; and if they reject the counsel of the church, they will be separated as unfaithful members. This duty devolves upon every member of the church of Christ. The command is based upon love, and is designed for the promotion of peace and harmony. It is plain and specific, and indispensable to the unity of the church. There

is divine goodness and wisdom displayed in it. The first step is, "Tell him his fault between thee and him alone. If he shall hear thee thou hast gained thy brother." The motive is love, the object is to gain the brother,—to reclaim the erring. No other motive is admissible. It is not because the brother has wounded our feelings, or because he has not treated us brotherly; it is solely to gain him.

But to comply with the conditions of this command is a cross to selfish nature, for its prompting would be to resent the act by punishing him, either by a personal rebuke, or a cool indifference, or by telling it to others. To take this course would place both to a disadvantage for future labor, and make both guilty of trespass. Many learn while on duty here the force of the Apostle's words, "The flesh lusteth against the Spirit," and that they must set their minds against its evil promptings, and follow the leadings of the spirit as defined in our Savior's instructions. The most charitable construction should be placed upon the trespasser's conduct, and every effort made to maintain confidence until the matter is concluded, never losing sight of our Savior's injunction. "Whatsoever ye would that men should do to you, do ye even so unto them."

The Apostle John wrote, "By this we know that we love the children of God when we love God and keep his commandments." If we are in possession of this love, and love him whom we have not seen, then we will also love our brother whom we see, and will have much concern for his spiritual welfare, especially when he is ex-

posed to danger. If natural love prompts us to risk our lives in rescuing a natural brother or sister from death, which is only the death of the body, how much greater should be our concern for a spiritual brother or sister, to whom we are bound by stronger ties than the ties of natural love; for the death to which they are exposed by giving way is nothing less than an eternal separation from God, and being cast into outer darkness.

But the success of the labor in this line depends much on the state of mind in which the brother goes. He may by a critical and austere manner succeed in getting the trespasser to acknowledge his fault and seek pardon, but yet not gain him in full confidence and brotherly love. In that case the trespasser's mind may react, upon reflection, and most likely follow its natural bent in a close and selfish criticism of the interview, and thus result in a wounded feeling that can view the other only as a severe brother. Thus instead of strengthening those tender ties of affection that bind together the hearts of believers, they would be weakened.

But if after the command is fully complied with in the three distinctive efforts at reclaiming, "he will not hear the church," nor submit to its counsel, it would be sufficient proof that he had lost the love of God, and consequently had become a spot in the church. The love that moved the church to employ every means within its power to prevent his falling away, will now prompt it to employ the last expedient, that of withdrawing from him that he may be led to reflection, and perchance to repentance.

Those who fall from grace, and relapse into a carnal state, become dead members; and their separation from the body of Christ is as necessary for the maintenance of the spiritual health of the body, as is the amputation of an incurably diseased member for the preservation of the life of the natural body. If permitted to remain they would be detrimental to the peace and purity of the church; and as a rebuke and correction, they should be separated from it. According to the command they must be held as the Jews held the heathen and publicans, or in other words, be put under the ban. What that implied can be learned from Peter's remark to Cornelius, the Roman centurion: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation." Paul writes, "If any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed." (2 Thes. 3:14.)

The object of banning aside from keeping the church undefiled and blameless, is to reclaim those who have fallen, as has been stated; and which the apostle makes plain in the case of the fornicator whom the Corinthian Church retained among them. He commanded them "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (I Cor. 5:5) This evidently being the object, then it must have been the design of Christ that the church should hold him as a heathen man and a publican.

But with those members who are found guilty of

committing gross sins, such as fornication, adultery, drunkenness, etc., it is not necessary to labor according to Matt. 18th; for such are spiritually dead, and must be separated from the body. For them to remain would imperil the spiritual well-being of the other members. They might become infected with the virus of their crimes, and endanger even the life of the body. Therefore the church must, as Paul directed the Corinthians, "deliver such unto Satan for the destruction of the flesh," and not keep company with them, not even to eat, lest they leaven the body, and not be brought to feel their shame.

Many claim this eating does not mean at ordinary meals, but only at the Lord's table. Paul had written to them in a former epistle not to keep company with fornicators; and then in this epistle writes, "Yet not altogether with the fornicators of this world, for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, with such an one, not to eat." The apostle makes a distinction between the fornicators of this world, and one that is called a brother. No one, however liberal in his views, would hold that known fornicators, adulterers, etc., should be admitted to the communion table; and even had Paul made no distinction between fornicators, he would have had no need of writing anything about his communing, as after separation he would stand in the same relation to the church as the worldly fornicators; and, consequently, it is very plain that he meant eating at ordi-



nary meals; and he would have them do the same as the Jews who refused to eat with heathens and publicans.

To make it more comprehensible and impressive we will group together the parts of those passages bearing upon the avoidance of members placed under the ban: "Let him be unto thee as a heathen man and a publican." (Matt. 18:17.) "Mark them who cause divisions and offenses, and *avoid them.*" (Romans 16:17.) "I have written unto you not to keep company, if any man that is called a brother be a fornicator, with such an one *no not to eat.*" (I Cor. 5:11.) "Withdraw yourselves from every brother that walketh disorderly." (2 Thes. 3:6.) "If any man obey not our word by this epistle, note that man and *have no company with him.*" (2 Thes. 3:14.) "A man that is a heretic reject." Here, are six quotations, three are alike, not to *keep company*; one is *avoid*, another is *withdraw*, and the last is *reject*.

The sentiment expressed in them is about the same, and proves conclusively that they are applicable only to the united church of Christ. They are also imperative, and require strict obedience; for on this depends the purity, safety and perpetuity of the church.

We are prompted by love to appeal to the convictions of the ministers and members of the different religious organizations, and we would ask them, Is not the command of love as given in Matt. 18 binding upon all Christians? Is it not essential to the unity and purity, and hence, the perpetuity of the church? There can most assuredly be but one response, Yea, verily it is. Again, must it not be admitted that under existing con-



ditions this is impracticable? Let those reply who recognize denominationalism as orthodox. The different popular churches profess to be branches of the true vine; and the members of these churches profess to be brethren, though they differ and disagree in many things. We have been told by some of these people that they recognize as brethren the members of other denominations than their own. If they do, they owe a duty to them when they err, and that is to tell them their fault; and if they will not hear them, then proceed according to the command as given by Christ. But it must be apparent to every reflecting mind, that with a divided church, the command cannot be obeyed.

And what is still more inconsistent, it is not an uncommon occurrence that persons are separated from one church and then are received by another church. This is all wrong, even if sectarianism were sanctioned by the word. The church that expels must be the one to restore again. There the transgressor is under obligation to make reparation for his sins, that confidence may be restored.

The testimony of Christ is, "Whatsoever ye shall bind on earth shall be bound in heaven." Whenever the church, by authority of God's word, excommunicates a member, such action is sanctioned in heaven, and by the church wherever it exists; since it is a united body, professing the same doctrine, under the guidance of the same spirit. The idea of a person standing in the relation of an excommunicated\* member in one branch of the church of Christ, and at the same time standing in

full membership in some other branch of it, is simply preposterous, and conclusively invalidates the theory of sectarianism. To accept such inconsistency would be to virtually ignore the fact of a visible church. It is vain to consider such commands as Matt. 18, so long as we admit of the doctrine of divisions; and it is evident that we must either set aside this command, and much more New Testament teaching, or regard this very popular sentiment as altogether unscriptural. But as we will all accept that the Lord has not given us anything in vain, not even the least of the commandments, so every child of God will cheerfully accept every scripture injunction, however averse to selfish, sinful nature, and will endeavor to prove to the world, not only by a confession of the lips, but by his life, that every precept is not only practical, but serviceable to the church, and altogether applicable to the life in the soul, and in perfect harmony with it.

We should add that there is no hope for an excommunicated person until he repents and renders full satisfaction to the church for his transgressions and obtains pardon from God, through Jesus Christ, when he is restored to membership in the visible body as we have reason to believe he has been in the invisible. Christ said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The church on earth and the church in heaven must be in harmony; or, in other words, the body must be in harmony with the Head.

In I Cor. 12:12, 27, Paul compares the church to

our natural bodies, saying, "For as the body is one, and hath many members; and all the members of that one body, being many, are one body, so also is Christ." "Ye are the body of Christ and members in particular." Again in Eph. 5:30, "We are members of his body, of his flesh and of his bones."

In the natural body the head is the seat of intelligence and of the power of volition. It devises and controls, and the members being in perfect subjection to it, obey and execute its designs. The body has power because the members obey and act in harmony. The comparison between the natural and the spiritual body is a strong one. Christ is the head of the spiritual body, the church. All the disciples of Christ are members of his spiritual body. He is the head from whence all spiritual intelligence emanates. The members obey him, being in entire subjection to him; and, as a consequence, harmonize. Members of the natural body sympathize with each other. When one member suffers, all the other members are in sympathy with it. So it will be in the spiritual body or church. We have said the comparison is a strong one. If it is warranted, then we have a ground for the unity of the church that no reasoning can overthrow. The effect of the union with Christ, which is attained through the spiritual baptism, is fittingly expressed by the Apostle, Eph. 4:16: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, making increase of the body unto the edifying of itself in love."

**The Temple a Type of The Church.**

First, we maintain that the natural temple at Jerusalem was a type of the church of Christ; and secondly, that its service was a type or symbol of the spiritual worship in the kingdom or church of Christ. We offer the following testimony in proof of the first proposition. The natural temple was built of stone prepared by artisans, and each stone was so well adapted and fitted for its particular position in the building, that it was reared without the noise of iron instruments; "There was neither hammer, nor axe, nor any tool of iron heard in the house while it was building." (I Kings, 6:7.) How beautifully and expressively does all this typify the building of the spiritual house, or temple; and how significant and appropriate to our subject is the reference of the prophet and of the Apostles to the same: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isaiah 28:16.) "Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." (Eph. 2:21.) "Ye are God's building;" "For ye are the temple of the living God;" "Ye also as lively stones are built up a spiritual house."

As the stones were taken from the earth and so shapen that each one was adapted to its place, and formed a part of the temple, so the sinner is lifted by the workings of grace from his life in the world,—from his rough, selfish and sinful nature, and as a living stone is joined in spirit with all those who are wrought by the

same rule, who collectively compose the spiritual temple or church of Christ.

**The Spiritual Material, Its Preparation.**

Upon the day of Pentecost the Apostles preached with great power; and the word was effectual in bringing conviction to many. They were pricked to their hearts, and realized their unsaved condition. They repented, forsook sin, believed in the Lord Jesus Christ, received the Holy Spirit and were re-created. Three thousand persons became of one heart and of one soul. Upon that occasion, and with these souls, the spiritual temple was established. Soon after the number increased to five thousand. Like the water Ezekiel beheld issuing out from under the threshold of the temple, which at first was ankle deep, then to the knees, to the loins, and finally a water that could not be passed over; so the life giving spirit, here compared to water, issues from under the threshold of sanctified souls; and as the symbolic water constituted one, united body, so all those who are born again, and led by the spirit, are united, one and inseparable. If we can maintain the assertion that the literal temple is a figure of the spiritual, then the spiritual, or the antitype, must agree with the type, which leaves no room for division into sects or denominations. Indeed we witness a unity of purpose, as well as of teaching throughout the whole Bible. We now come to the second proposition:

**The Temple Service is a Type of the Spiritual  
Worship of the True Temple.**

True believers have in the atonement of Christ the

substance of all that was foreshadowed by the ceremonial law. The altar, and the victim offered upon it, were types of Christ. Those who brought the offerings usually laid their hands upon the head of the animal to be offered, confessing their sins, when its blood was shed, and the flesh burnt upon the altar. But the blood of slain beasts could not take away sin. All this had only the shadow of the true sacrifice. It revealed the guilt and pollution of sin, and typified the means for its removal.

The fall changed man's relation to God; for being defiled by sin, he could have no communion with a holy God. The curse of God's broken law was declared; and man's sins and iniquities separated between him and his God. The confession of sin over the head of the animal, the shedding of blood, the burning of the flesh, the perpetual fire, the ascending smoke, all clearly emphasized man's ruined and lost condition. But while the offerings and sacrifices under the law attested man's fallen state, they also were the herald of hope pointing to "The lamb of God which taketh away the sins of the world." The high priest entering the Holy of Holies once a year was typical of Christ, the true High Priest, who entered the true sanctuary, (not made with hands) not with the blood of others, but with his own blood, and forever put away sin. Christ's offering consisted in becoming a sacrifice for sin. He knew no sin; he was holy, harmless and undefiled. He honored the law by perfect obedience. He endured the curse of the broken law by suffering upon the cross the agony of the

second death. He expiated our guilt, arose from the dead, and ascended to the Father; at whose right hand he is now seated, and is our merciful High Priest. As Christians, we are priests, "A royal priesthood," and "kings and priests unto God."

The priests under the law, when going into the tabernacle to perform religious service, were required to wash their hands and their feet. The washing of the body, or any part of it, was representative of moral impurity, and indicated the necessity of being washed in the blood of Christ. The Apostle Paul admonishes thus: "And having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22.) The brazen altar fitly represents Christ dying for sin; and the golden altar near the ark, as intercessor for his people.

In the spiritual temple, Christians constitute "a holy priesthood, offering up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5.) They worship in spirit and in truth. They present their bodies a living sacrifice. Having been cleansed by the blood of Christ, they, through the Spirit, offer up their body to the Lord; that is, they bring it into subjection, mortifying the sinful passions and propensities. They forsake and crucify all manner of sin through the power of Christ, who washed them in his own blood, and made them kings and priests unto God. By the power of the Spirit, they rule their passions, and come hourly and

daily to the fountain opened for sin and uncleanness. Thus we find that the temple in its natural construction, and in its priesthood and ceremonies, is clearly a figure and type of that temple not made with hands, of which Jesus Christ is the corner stone; of that building that shall never wax old nor decay, but shall increase in glory and praise, world without end.

### **What Constitutes Christian Unity**

Since there is a wide difference of sentiment upon the subject under consideration, and since we recognize unity as one of the marks by which the church of Christ may be known, we feel constrained to discuss the subject a little further. I have before me a report of union or gospel meetings that were held in different towns and states. The different congregations hold union services by having the meeting at a different church each evening of the week, served by ministers of other churches than the one where the meeting is held. The watchword is, "Less denominationalism and more religion." As an evidence of their comfort under those conditions, they refer to the Psalmist; "Behold how good and how pleasant it is for brethren to dwell together in unity." This appearance of unity leads many well disposed persons to believe that unity is attained. Let us see whether such a unity as the above will stand the test of reason and revelation. If they are united why do they keep up their separate organizations? In some small towns there are three churches, whereas one would accommodate all the worshipers.

To many non-professors of religion, such divisions



as now exist are irreconcilable with reason and scripture; and those who maintain and defend them are justly chargeable with strengthening the hands of the skeptic and darkening the way for the anxious inquirer after truth. The latter reason thus: All God's works are characterized by unity of principle and harmony in operation. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." (Ps. 19:1-3.) Seed time and harvest, summer and winter, all in their appointed way, demonstrate a principle resulting in harmony. He concludes, if God's natural creation is characterized by harmony, why should not the new, spiritual creature, be found in agreement. Upon reading the sacred pages he meets with precept upon precept, and line upon line, clearly inculcating unity; consequently he concludes that there is an error somewhere, either that the churches that hold to and practice such views are not on the true foundation, or that the scriptures are either not true or not applicable to man's fallen state, teaching and requiring that with which he is unable to comply. Thus divisions in christianity are not helpful, but greatly hinder and perplex troubled, seeking souls.

We will conclude this subject by reaffirming the doctrine that the church of Christ is characterized by unity, and that there is no scripture authority for divisions; and that those who maintain that scriptural unity exists in the divided state that professed christians

are now in, are in error, and should awaken and arise from their slumber, lest the night of death overtake them and the opportunity for repentance be cut off. If we maintain there is unity where not even the appearance of unity exists, we will be found false witnesses, testifying to that which is not true. To say that the love of God can exist independent of unity of principle and action, would be to ignore one of the fundamental principles of all New Testament teaching; and is even at variance with sound reason, and with what is generally accepted as true in the social relations of life.

There are very few persons who profess religion who do not recognize the doctrine of unity, but in most instances they are ignorant of the principle of unity. If all the denominations in their present state were to unite and put away denominational names, there would still be no true, spiritual unity; for to attain unity all must have the Spirit of Christ, and be baptized by one spirit into one body. It is evident that the regenerating principle of love must be possessed by those who are the bride of the Lamb; which will unite them, and constitute them God's husbandry, God's building, God's church.

## THE PEACEABLE CHURCH AND KINGDOM ; ITS NON-RESISTANT CHARACTER.

---

We may introduce this subject very appropriately by making several quotations from the prophet: "For unto us a child is born, unto us a son is given. His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, *The Prince of Peace*." (Isaiah 9:6.) "They shall beat their swords into plowshares and their spears into pruning hooks." (Isaiah 2:4.) The life and teaching of our Lord Jesus and of his apostle are in perfect accord with the above prophecies. Jesus taught, "I say unto you, that ye resist not evil." That we may not mistake his meaning, he further explains by saying, "But whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (Matt. 5:39, 40.) It is obvious that Christ forbade his disciples a privilege which was allowable under the Mosaic law. He quoted the precise text of the law which allowed the liberty of exacting justice. The laws which pertain to the civil polity of the Jews were based upon justice, and were a rule by which the magistracy should proceed in trying offenders. These were not allowances for the gratifying of revenge, but regulations for the magistracy; for it is apparent that the precepts which Moses gave did not authorize private revenge, but strictly forbade the inflic-

tion of injury upon any one from hatred, or the gratification of revenge. Hence it was not necessary for Christ to forbid the infliction of punishment to gratify spite. When Christ taught, "*resist not evil*," he meant that his followers should not do as the Jews did. Their privilege and practice was to present their grievances to the magistracy before whom testimony was taken, and the verdict rendered upon the principle of justice.

It is remarkable that a doctrine so plainly taught by Christ and his apostles as that of non-resistance, has received so little attention from the theologians of Christendom. It is a doctrine of great importance to mankind; since, if obeyed, it would end litigation and war, and bring peace to the family and to the nation. Notwithstanding the plain teaching concerning non-resistance, and the demonstration of the principle of passive submission to insult and injury by Christ and his apostles in their lives, there are large numbers of professed Christians who controvert it. If we had no revelation except the New Testament, there would scarcely be the shadow of a ground upon which to base the doctrine of resistance of evil. War and violence are but fruits of the transgression of Adam. Sin enfeebled the moral powers of the soul, hardened the heart, and darkened the understanding. The law of Moses was adapted to man in his unregenerate state. The civil polity of the Jews was in exact adaptation to man's capabilities under the hardness of heart. When the Pharisees interviewed Christ upon the subject of divorce, he taught them plainly that under the new covenant divorce was not admissi-

ble. They fully understood him, hence their question, "Why did Moses then command to give a writing of divorcement, and to put her away?" Mark his answer: "Moses, because of hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." For the same cause they were granted the privilege of suing at law, and of waging wars, both offensive and defensive. Those who lived under the first covenant were not recreated; the lost love or kingdom was not restored to their hearts; therefore they were not able, neither was it required of them, to live according to the divine life which Christ subsequently brought from heaven. During the old dispensation, the "new and living way" into the holiest of all was not yet manifested.

The Lord, by the prophet Jeremiah, foretold the change of covenant he purposed making, saying, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel: not according to the covenant made with their fathers." Under the former covenant the Lord's chosen people were allowed to sue at the law, to wage war, to give a bill of divorcement, and to have other carnal liberties. Under the new covenant all these privileges are denied. This raises the question, Does the Almighty change? Did not the Jews worship the same unchanging God whom we worship? We answer, they did; and that God does not change; but we must bear in mind that the children of God are under a dispensation of grace, whereas the Jews were under a dispensation of justice. God has not

changed, but the believer's relation to him is changed, in consequence of faith in Christ, and a restoration of the lost love and image to the soul. In consequence of this change, man is under the law of love, and does not resist evil.

It will be asked, Why was it not wrong for the Jews to sue at the law and wage war, if it is wrong now for the Lord's people to do so? For the following reason: Christ had not yet come; the lost love was not restored; the Holy Spirit was not given as an abiding, re-creating principle; and hence man was not born again. The Jews were in possession of an earthly kingdom; their weapons of warfare were carnal, such as the helmet, the breastplate, the shield and the sword. By the sword their kingdom was established, and by the same means it was destroyed. By the sword they led others into captivity, and by the same means they were themselves led into captivity. They fought for their country and for their religion. Their warfare was characterized by a "confused noise and garments rolled in blood;" and was attended with wasting and destruction. How marked the contrast between their kingdom and warfare, and that of the believers under the new covenant. In the kingdom of Christ, *love* is the ruling principle. We have it already in the song of the angels, "On the earth peace, and good will toward men." Christ, the "Prince of Peace," rules and reigns in the hearts of his people.

His kingdom is not of this world; it is spiritual, unchanging and eternal. It is a peaceable kingdom in

which war and litigation are not recognized by his subjects. When one of his disciples smote with the sword, he commanded him to put it into the sheath. He was using it in defence of one who was persecuted, but innocent, yet the act was reprovèd. Thus Christ issued an everlasting protest against the use of the sword by his disciples. The same disciple, now as one of his apostles, testifies concerning Christ, "When he was reviled, he reviled not again; and when he suffered, he threatened not;" and he also inculcates the duty of following Christ in his example of passive submission to insult and injustice. While the disciples were yet unconverted they asked, "Shall we pray that fire shall fall down from heaven and consume these, as Elijah did?" Here is "*Eye for eye, life for life*;" the principle which leads to litigation, and which causes war. Christ rebuked them, saying, "Ye know not what manner of spirit ye are of; for the son of man is not come to destroy men's lives, but to save them." (Luke 9:54, 56.)

Professed Christians generally admit that war and violence in defence of religion is wrong, since Christ and the apostles set the example of suffering ignominy and death at the hands of their enemies for the sake of the truth. Christ also taught his disciples that when they were persecuted in one city, they should flee into another; for he sent them forth as sheep in the midst of wolves. As sheep have no means of defense, and their only safety is in flight, so our Savior uses them to represent the defenseless and passive principle of his kingdom. It is an accepted fact that war in defence of

religion is antichristian. If so, then we inquire by what scriptural authority may Christians contend for an earthly and perishable kingdom? It was not wrong for the Jews to defend their religion with the sword; and if we claim authority for the use of the sword from the fact that the Jews waged wars, then we also have the right to defend our religion with the sword. The fact however is that Christ has forbidden his followers the use of the sword as an offensive or defensive weapon. Since it is conceded that it is unchristian to use violence in defense of one's religion, it would appear that the question is settled; since Christ taught, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." If it is unchristian to defend one's civil rights by process of law, even to the necessary comforts of the body, by what authority, or method of reasoning, can a Christian engage in the destruction of human life, though it be in defense of an earthly government? The apostle Paul in his epistle commended those who "took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance." He also reproved those who were contending with each other about their worldly goods, saying, "Now there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"

The subject of the necessity of worldly government for the protection of the law abiding, and the punishment of transgressors, presents itself for consideration.



Human government undoubtedly is a necessity under existing conditions, and the sword is inseparable from worldly government. The apostle Paul taught, "The powers that be are ordained of God." Again, "For he is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The above is a concise, yet lucid exposition of earthly government. Government is a blessing to society, while anarchy is a curse to any people; therefore any form of government is preferable to anarchy. Christ and his apostles taught by precept and by example the duty of passive submission to the "*powers that be*;" thereby requiring our obedience to all laws not in opposition to the higher law of him who is "Prince of the kings of the earth." It is the duty of Christians to "submit themselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." (I Pet. 2:13, 14.)

We now have reached an important point in this argument. It is well known how the beneficent government under which we live was established by the sword with the sacrifice of thousands of precious lives through many privations and great suffering of its people. In addition, its stability and perpetuation has cost an untold amount of suffering from exposure by its brave defenders in camp or upon the march, and in the loss of

life and limb while engaged in fierce conflict upon the field of battle; together with an almost incalculable outlay of treasure. All of this great sacrifice appears to have been necessary for its establishment and preservation.

We non-resistants share the fruits of all this vast sacrifice without having imperiled life and limb as did its brave defenders. This fact has unfavorably exercised the minds of some persons, and has caused sharp reflections upon us. This does not seem strange to us; nor do we in any way reflect upon those who are thus exercised. It is not possible for such to fully enter into the situation and comprehend fully the difference in our relations to the government. Yet we do not feel culpable when we are thus censured; or when we refuse to obey when the authorities require of us military service. We cannot comply, since our Lord and Saviour has taught us not to resist evil, and has commanded us to put the sword in the sheath. We appreciate the good government under which we enjoy so many privileges, and highly honor the magistracy; but we can not refuse to obey our Lord. Beside, if all men would accept Christ, and suffer his spirit to rule them, and live in conformity with his word, all warring would cease. Christians do not cause war, and therefore they are not censurable when they refuse to engage in it.

We cannot reconcile litigation and war with the loving and peaceable doctrine of Christ. We therefore divide mankind into two classes, constituting two kingdoms; the one, a spiritual and heavenly kingdom; the

other, a worldly and perishable kingdom. The heavenly kingdom is based upon love, and will never fail. The redeemed of the Lord are found there. The worldly kingdom is established by the sword, and is based upon justice and equity, and will perish with the sword, according to the language of Christ: "All they that take the sword shall perish with the sword." The citizens of the earthly kingdom are those who have not been adopted into the peaceable kingdom; although many of them are morally honest, and are possessed of noble aspirations, laboring for the greatest natural good to the greatest number of their fellow-citizens.

These two kingdoms do not harmonize. We cannot be a citizen of both at the same time. We must either be a citizen of the kingdom of peace, and be separated from the worldly life, or else belong to the worldly kingdom, in which, if need be, it becomes our duty to defend. In the present state of the world, it is impossible to conduct a government upon peace principles; therefore the magistracy are constrained to unsheath the sword to instill fear into the minds of unfaithful citizens, and to command respect among the nations of the earth. The rulers and citizens of such a kingdom may be highly honorable, but they cannot be Christians while they fill such positions, and discharge the duties therein; or in other words, they "cannot serve God and mammon."

The admission that human government is of God, that those who administer it are ministers of God, that it is a blessing to society and indispensable to the happi-

ness of mankind in their present condition is apparently irreconcilable with the conclusion above reached, that those who administer the laws are not subjects of the Prince of Peace, and citizens of that kingdom in which there is neither war nor violence. By way of explanation, we observe that government is an accommodation to the present condition of mankind. Rulers of nations are ministers of God in the kingdom of this world. Not only the just and humane, but also the wicked and tyrannical rulers are God's ministers in his earthly kingdoms. Nero, Emperor of Rome, was a minister of God, notwithstanding his tyranny. Pharaoh was also his minister. "For the scripture saith unto Pharaoh, even for this same purpose, have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." (Rom. 9:17). Generals, kings and emperors have frequently been God's ministers, fulfilling his designs when they had in view only their advancement; as we learn both from sacred and from profane history. God frequently uses the talented, the heroic and the aggressive in thought and action, as ministers for the accomplishment of his purpose, in bringing about changes and revolutions in government and in society. But frequently they are unconscious ministers. A man may possess talent and bravery, and be very ambitious, seeking his own advancement and honor, yet God may use him as an instrument for the accomplishment of his designs. There have been many notable characters whose actions are recorded in history, who were governed by an exalted principle of patriotism

and devotion to their country. These were undoubtedly ministers of God accomplishing, under the divine guidance, great good to mankind. It should, however, be remembered that the sacrifices of patriotic and wise generals and rulers directed only to the establishment and maintenance of an earthly and perishable kingdom. Their object was not the advancement of the kingdom of peace.

The ministers in Christ's kingdom are conscious ministers. They are led by his spirit, and have the mind of Christ. They love what he loves, and hate what he hates. Christ loved faith, purity, humility, unselfishness, and non-worldliness. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." (John 18:36). Hence we can not conclude otherwise than that if all men were Christians there would be only one kingdom upon earth, and war would be unknown.

Human government is one of God's providences dispensed to mankind for their well-being. He cares for all his creatures, hence he establishes the "powers that be;" and if his creatures are worthy, he gives them good rulers, but if they are wicked and unjust, he appoints wicked rulers over them for their correction. It is upon this principle that we recognize governments and rulers as above stated, and think there is consistency in holding them and their subjects as belonging to the world, and not to the kingdom of Christ.

Love being the underlying principle of Christ's

kingdom; and, since love is divine and imperishable, those who possess it constitute his church and kingdom. Those who have faith and love have also power to overcome the world, and to live in peace. Where there are but two believers, *there* is the life and power, and *there* is the kingdom; and where there are a thousand, *there* is the same life and power, and there is the kingdom; and since no believer resists evil, but practices love to all, there is peace on earth and good will to men, so far as Christ's kingdom obtains dominion.

A certain author after discussing the subject of non-resistance, and after canvassing the life and teaching of the apostles, asks the following questions: "Did they ever slay any human being? or ever threaten to do so? Ever make use of any deadly weapon, or serve in the army or navy of any nation, state or chieftain? Ever seek or accept any office, legislative, judicial or executive, under the existing government? Ever make complaint to the magistrates against any offender, or criminal, in order to procure his punishment? Ever commence any prosecution at law to obtain redress of grievances? Ever apply to the civil or military powers to protect them by force of arms in imminent danger? or ever counsel others to do any of these acts? Did they ever express by word, or deed, their reliance on political, military, or penal power, to procure personal protection, or to carry forward the Christianization of the world?" The above questions can be given a wide range. We might ask, has *any* Christian in the past done any of the things named? or will any at present, or in time to come, do such

things? We answer, *no*; they did not, and will not repel force by force, not even in defence of righteousness, much less in defence of their worldly, perishable goods, or their own persons.

It is incontrovertible that according to the doctrine of Christ a Christian has not the right to apply to a court of justice to have his grievances adjusted. By Christ's precept, "I say unto you, resist not evil," his followers are restrained from repelling force by force, or becoming prosecutors at law. What is here forbidden was plainly allowable to those under the law, as heretofore stated. We learn from authentic records that the Christians who lived in the first three centuries positively refused to serve as soldiers and do military duty. They gave as a reason that Christ forbade the use of the sword to his followers. In the beginning of the fourth century they began to do military service under the Emperor Constantine; but at that time the main body of them had apostatized and become more carnal than spiritual. The true followers of Christ separated from the corrupt church at that time.

### **Christ's Kingdom is Everlasting and Unchanging.**

Christ's spiritual reign began on the day of Pentecost, when the hearts of those who believed were purified by faith and became possessed of the Holy Ghost. Christ became their Spiritual Prince, and they his subjects, ruled by his spirit and word. "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." (Heb. 1:8). "And in the days of these kings shall the



God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people." (Daniel 2:44.) The principle of the kingdom is an unfailing one; therefore it will survive all other kingdoms. The prophet Isaiah in portraying the character and kingdom of Christ in ch. 9:6, 7, says, "The government shall be upon his shoulder," signifying how he would establish his kingdom by authority and power. He calls him "The Everlasting Father," because his grace faileth not; and "*The Prince of Peace*," which is in harmony with the refrain of the angelic host, "Glory to God in the highest, and on earth peace, good will toward men;" and in accord with what we have endeavored to maintain throughout this treatise. The prophet then adds, "Of the increase of his government and peace there shall be no end;" which testimony is in harmony with the apostle Paul's incomparable definition of charity in I Cor. 13, "Charity endureth all things; charity never faileth." Christ said to the Samaritan woman, "The water that I shall give him shall be in him a well of water springing up into everlasting life." To Mary and Martha he said, "Whosoever liveth and believeth in me shall never die." By these testimonies we are greatly encouraged to recommend that free salvation to all, and to urge the acceptance of the life and power of Christ.

#### **The Basis of Wordly Government.**

Worldly government is based upon the principle of justice. The constitution of the United States in part reads thus: "The congress shall have power to punish



offences against the laws of nations; to declare war; grant letters of marque and reprisal; and make rules concerning captures on land and water; to raise and support armies."

The principle is, if necessary to the supremacy of the government, *to kill and destroy*. This is in agreement with the principle of the civil law of Moses: "And thine eye shall not pity; but life shall go for life." The reason for such severity is given in these words: "So shalt thou put the evil away from among you." Plead my cause O Lord, with them that strive with me; fight against them that fight against me; let them be as chaff before the wind; let their way be dark and slippery." (Ps. 35). "Thou shalt make no covenant with them, nor show mercy unto them." (Deut. 7:2). Under the government of Christ, he that will be chief shall be the servant of all. We also have our Savior's injunction: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:44-45). "Forgive us our debts as we forgive our debtors." "Be not overcome of evil, but overcome evil with good." "Let all bitterness, and wrath, and anger be put away." From these Scriptures the difference between Christ's kingdom, or gospel requirements, and that of worldly governments becomes very plain. The prophet Isaiah, foretelling Christ's glorious kingdom and government,

says, "Violence shall no more be heard, wasting nor destruction within the borders; but thou shalt call thy walls Salvation, and thy gates Praise." (Isa. 60:18). From the above comparison of the two kingdoms, it should be plain to every one that a non-resistant cannot consistently hold office under civil government. The duty of the magistracy, if necessary, is to declare war, to raise and support armies for the suppression of insurrection, and to repel invasion. The office of the church of Christ is to be in harmony with and to proclaim that heavenly message, "On the earth peace, and good will toward men;" and to ever reverberate it by her practice and defense of the Gospel of Peace.

If the Christian can not consistently take an oath of office, how can he assist in placing another person in office? If he cannot consistently bear arms, then he can not consistently appeal to the magistracy and seek redress of grievances through the courts of justice. War and litigation are the same in principle. If the former is unchristian, then the latter is also. In either case he enters into a coalition with the principles of force. Persons not comprehending the true gospel principle, may be very inconsistent in claiming exemption from military service on the ground of non-resistance, and yet defend their property by appealing to the courts. By way of illustration, if a professed non-resistant would institute legal proceedings against a thief, he would by that act declare war against him by authorizing his arrest by the use of force, if necessary. A true Christian understands the principle of non-resistance, for he possesses

it in his heart. He loves all mankind, and does not resist violence; but, like his Lord and Master, when he suffers he threatens not.

We are referred to the circumstance of Cornelius, the Roman centurion, who was converted under the preaching of Peter. As there is nothing recorded that he abandoned his office as commander of soldiers, neither that Peter taught him to do so, it is used by some against the defenseless doctrine. Peter taught him obedience to the commands of Christ; and he having received the spirit of truth, which leads into all truth, undoubtedly was led into the obedience of the Gospel. From the nature of the circumstances we are warranted to assume that Cornelius abandoned the military service, and was a follower of the Prince of Peace.

It is asserted that John the Baptist did not require the soldiers to quit their service, that he only taught them to be just, and to "Do violence to no man." It is maintained that they were Roman soldiers, and likely could not have abandoned their calling, as they would thereby have forfeited their lives. We answer, John was not a teacher under the New Covenant. One part of his mission was to teach reformation of life; and if the soldiers whom John addressed continued loyal to their sovereign, but yet heeded John's counsel, they would at least not be guilty of imposing upon civilians, or committing assaults upon defenseless citizens, of which they were not always innocent. It was not John's mission to promulgate the precepts of Christ's kingdom, since that kingdom had not yet come.

Some persons profess to be perplexed about the passage in Luke, 22:36: "And he that hath no sword, let him sell his garment and buy one." To any one acquainted with the life and doctrine of Christ it must be apparent that he had not reference to natural swords; for when he afterward reproved Peter for using the sword, he clearly demonstrated his disapproval of its use by his disciples. The disciples securing two swords, said, "Lord, behold, here are two swords." He replied, "It is enough:" yet two swords could not be enough to arm eleven men. At the command of Christ the sword was sheathed in his kingdom, but the sword of the world is yet unsheathed; and, consequently, there continue to be wars. Since Christ forbade the use of the sword to his disciples, he could not have intended that they should buy swords for the purpose of resistance; for he has since then nowhere in his word countermanded the import of his order to Peter on that occasion. We maintain that his language is figurative, with a spiritual application; and that it implies that after his removal from them they would be required to suffer persecution, and undergo many trials, and endure much suffering; and that it was all important for them to get ready for the great conflict by becoming willing to sacrifice the garment of *self-will*, that they might obtain the heavenly armor, and especially the sword of the spirit, with which they could successfully wage war against the world, the devil, and their own sinful nature.

It is asserted that Christ's language as recorded, Matt. 5:17, militates against the doctrine of non-resist-

ance. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." When this scripture is rightly understood, instead of antagonizing non-resistance, it supports it. The embodiment of the law is *love*. The moral law has been, and ever will be, the standard of duty toward God, and toward our fellow-man. Christ did not come to destroy that law, but to fulfil it by his perfect obedience to it in all its extensive spiritual requirements, in his life, sufferings and death, as the surety for his people. By virtue of Christ's fulfilment of the law, God receives the believing soul, and justifies him; and yet He remains just. No one can come to the Father but by the Son, who fulfilled the law for every believer. The law is the standard of judgment to the sinner. It requires obedience, and declares the curse upon all disobedience. It is inexorable; there is no abatement. There is but *one* way of escape, and that is by faith in Christ. When the sinner recognizes the just demands of the law, and realizes his unsaved condition, and embraces Christ by faith, as him who fulfilled the law in his stead, and accepts *him* as his righteousness, he is delivered from the curse of the law, and is under grace. The ceremonial law had only the shadow of the good things to come. Christ is the substance of all the shadows, and the reality of all the types. He fulfilled the intent of it, and revealed the blessings typified by it. The militating feature of the text is supposed to be in this; that as the law exacted justice to the extent of life for life, and since Christ did not destroy the law, believers now have the right to exact

justice. If we accept such a conclusion, we are placed under the law, and become debtors to all the commandments contained in it. Every one will see that this claim proves too much. The obvious meaning of the text is that the moral law is the standard of duty; and the essence of it is incorporated in the Gospel. The Christian is in harmony with its requirements; but, through the weakness of the flesh, he is unable to live up to its high standard; hence he accepts the righteousness of Christ as his only hope and salvation.

It is claimed that when Christ forbade the resistance of evil, he only intended to correct the abuse of the law; such as to gratify spite under pretext of justice. We have answered this objection in the foregoing pages. Another explanation is, Christ intended his followers to be peaceable, and not to resent small offenses that were of a personal nature; but far-reaching injuries should be resented. Thomas Scott's exposition of Matt. 5:38-40 is in part as follows: "The law referred to was a judicial regulation, and the magistrates' rule in deciding causes. The Scribes explained it as if it had authorized private revenge; but Christ declared that the moral law required the reverse of this vindictive spirit. His disciples are not allowed to resist evil, either by violent opposition, or litigious law suits. In the present state of human nature there is little need to enumerate exceptions and limitations to such general rules; *self-love will suffice and more than suffice*. The preservation of life, or liberty, or important property, authorizes, and in many cases requires a man to stand in his defence at the

peril of the illegal assailants; but in ordinary cases it is better to give way and yield to insults and injuries, than to repel them by force, or legal process; and it does not accord with the spirit of Christianity to put the life and soul of man in competition with a sum of money, however great, when there is no reason to fear further violence. In smaller matters, however, the case is quite clear." Thus this learned man continues his explanation of a very plain precept of our Lord. In one sentence he admits that it is dishonorable to the cause of Christ to resent an injury, either by physical force, or by legal process; and in another he maintains that when great interests are at stake, it may become a duty to resist the evil according to the dictates of self-love, which, he says, will suffice, and more than suffice. Scott was a man of great mind, and deep natural understanding; but his exposition of Christ's self-denying doctrine demonstrates anew the inability of man, through learning and natural wisdom, to comprehend the mysteries of the gospel and of the new birth.

Another explanation of the precept, "resist not evil," made by those who are not willing to accept it in its plain and weighty import, runs thus: Christ intended that his immediate followers should be peaceable; and this precept was intended especially for them, and for the primitive Christians who lived under tyrannical governments where resistance would have been fruitless, or useless. Such conclusion is absurd. Christ need not teach his disciples that which common sense would teach them. Such exposition ignores the principle un-

derlying the precept. Christ brought the principle of the divine life from heaven, which he by his spirit impresses upon every Christian heart; therefore the doctrine and life of the Christian is the same in every century, and in every country. The life in the soul consists of the love of God, which is unfailing and unchanging; and where this life exists, the repelling of force by force ceases. It is painful to us to reflect upon the light and trifling manner in which such precepts are treated, even by learned persons.

#### **Christ Purging the Temple.**

By some persons it is claimed that Christ's action as recorded in John 2:13-16 was at variance with non-resistance. It is written that he made a scourge of small cords, and drove those out who sold oxen, and sheep and doves; and poured out the changers money, and overthrew the tables, and said unto them that sold doves, "Take these things hence; make not my Father's house an house of merchandise." There is something remarkable about this action of the Lord. It probably occurred at the time of the first passover after he entered upon his public ministry. When we consider what an immense number of sacrifices were required at the passover, (256,500 lambs alone at the time of Cestius) we may conclude that the market was a large one, and the attendance very large. Jesus appeared as a comparative stranger, without human authority, and unarmed, save the weapon of a whip platted of small cords. The corruption evidently was great. Covetous traders, shielded by corrupt priests, intruded into the court of the temple



and profaned it. When we consider the number of the traders and their rapacity, we can discover abundance of incentive to resistance. They were evidently overawed by his presence, and by the divine energy that attended his words. *We have no evidence that he used any physical force in driving them out.* His presence and words, with probably uplifted hand, holding the scourge, were possibly attended with such power, that they retreated with their cattle, and in their haste overthrew the table of the money changers. We recognize a marked similarity between this event and the time of the apprehension of our Saviour. He asked the soldiers, "Whom seek ye?" They answered him, "Jesus of Nazareth." He replied, "I am he." His word was attended with such power that they fell back like dead men.

The energy and power displayed by our Lord in purifying the temple is a figure of the cleansing of our hearts through the power of the Spirit. The literal temple was defiled by becoming a house of merchandise; so our hearts are defiled by sin and uncleanness.

#### **Paul's Acts No Warrant for Self-defense.**

The apostle never commenced a prosecution at law for redress of grievances. The cases cited by those who defend resistance to evil occurred when he was a prisoner in charge of the magistracy. The first instance mentioned is when he with Silas was cruelly beaten by order of the authorities, and then thrown into prison. The next morning the magistrate sent word to the prison to let Paul and Silas go; but Paul was unwilling to be released in that way. As they were condemned without

lawful authority, he was not willing to be sent away privily. All he asked was an honorable discharge: there was no resistance on their part. No force was employed, and they simply asked what was due them; and it remained with the magistrate to respect the request, or to refuse it.

The next instance was when the Jews at the temple had raised a mob and were beating Paul to kill him. The chief captain came and took him out of their hands, but the Jews clamored for his life. When Paul attempted a verbal defense, they were wrought up to a frenzied state of feeling, and exclaimed, "Away with such a fellow, for it is not fit that he should live." Under these extraordinary circumstances the captain commanded him to be bound with two chains, and then that he should be carried into the castle, that he might be examined by scourging, to learn what his crime was. Paul being a free-born, Roman citizen, and knowing his privilege, simply asked the officer for his authority for beating a Roman citizen uncondemned. All Roman citizens were entitled to a fair trial; and Paul knowing this, used his privilege. This act of the apostle involves no resistance. Resistance implies the repelling of force by force, either by physical strength, or by an appeal to the magistracy for the punishment of those who injure us.

In the 23rd chapter of Acts we read that Paul had a partial hearing before the chief priests and their counsel. At this time more than forty Jews had "bound themselves under a curse" that they would kill him. Paul's nephew learning of this told him. He then asked

to have his nephew taken to the captain; and when the captain learned of the conspiracy to kill Paul, he hastily sent him away to Cesarea, where Felix the Governor abode. As an escort he sent four hundred and seventy men. It is to be borne in mind that Paul did not ask for such protection. He simply wished the captain, as an officer of the law, whose prisoner he was, to know the facts. Historians say that the journey was over a road infested with robbers, hence the large escort. In the 25th chapter of Acts, we learn that after Paul had been a long time a prisoner, uncondemned, Festus became governor, and the Jews besieged his court. They brought their orator with them to implead Paul. Festus, wishing to favor the Jews, asked Paul whether he would go to Jerusalem to be judged there of those things whereof the Jews accused him. Paul upon this occasion simply used his privilege by appealing to Cæsar. He knew full well that he would not be dealt with justly at Jerusalem, as they were thirsting for his blood there; therefore he appealed to the Roman authorities to judge him. If they found him worthy of death he would not refuse to die; but conscious of his innocence, and that the Jews had no cause against him, he was unwilling voluntarily to put himself into their power. In all this there was no appeal for satisfaction against his enemies. There was no violence practiced, nor recommended, and no retaliatory spirit manifested. Paul was a prisoner, and he could not flee from his persecutors. If he had been free, he would have done so, as on other occasions; but now being deprived of that liberty, he simply prac-

tised the wisdom of the serpent, and the harmlessness of the dove.

We have previously in this treatise demonstrated with scriptural authority, that the temple built by Solomon was a figure of the church of Christ, and of its unity and peaceable character. Solomon's father was not qualified to build the temple because he was a "*man of war.*" Solomon had a peaceable reign, that is he did not wage wars. He was in that particular a type of the spiritual Solomon, Jesus Christ, who built the spiritual house, or church. The circumstance of David's disqualification for building the temple is very significant; the more so when we consider his great zeal in the worship of the God of Israel, and his being the "Sweet Psalmist of Israel;" but the type must be true to the anti-type. His zeal and integrity could not eliminate his disqualification. The material temple was only a type of the spiritual, yet a man of war could not build it because it was designed to foreshadow Christ's peaceable kingdom.

The city of refuge under the law was a type of Christ, our spiritual refuge and safety. The manslayer represented the sinner fleeing from the threatenings of the law to Christ, his only refuge. The avenger of blood represented the just threatenings of a holy law. While in the city of refuge he was safe; but he could not be an avenger of blood while there; prefiguring the defenseless character of the Christian.

The prophet Isaiah, in his majestic eloquence, often brought forth strong and most significant figures in his

foreshadowing of the character and kingdom of Christ. We quote the eighth and ninth verses of the thirty-fifth chapter. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beasts shall go up thereon: it shall not be found there, but the redeemed shall walk there." We consider this a strong and appropriate text in confirmation of the doctrine we are advocating. The prophet foretold Christ's triumph over death and hell, and the opening of the way which leads to heaven; and also, under the figure of the lion and the ravenous beast, typified the nature of man, and that he cannot travel upon that way while he possesses his destructive principle of retaliation. In the vegetable kingdom the bramble, the brier, and the thistle are representative of the carnal and unconverted state of man, and of his fighting nature; while the fig tree, the olive, the vine and the lily are representative of the loving and peaceable principle of the Christian life. In the animal kingdom, the lion, the wolf, the tiger and the bear are representative of the fierce, destructive and crafty principle of human nature; while the sheep, the lamb, and the dove beautifully typify the peaceable and non-resistant principle of the redeemed of the Lord.

It is claimed by many persons that non-resistants set their mark too high; and that the peace doctrine is impracticable in the present state of the world. They maintain that the time will come when righteousness

will cover the earth as the waters cover the sea; when destruction and violence shall cease, and then the peace doctrine will be practised. I would inquire, Under what influence and power is the Christian now? Is he not a son of God, and led by the spirit of God? Is he not in harmony with the heavenly economy, which is to love God supremely, and thy neighbor as thyself? Are not all the true worshipers of God under one economy? We maintain that all the spiritual worshipers in all worlds are under one and the same law. Granting that there will be a millenium, will not the worshipers then be under the same guidance, and have the same divine law, as those now living? And do those now living not live the same life that those during the millenium will? Again, if there will be such a time upon earth as millenarians look for, there will be no need of such command as "Resist not evil;" for there will be no evil there. "If a man smite thee on thy right cheek, turn to him the other also." What use of such commands when there will be none who smite? Non-resistance is consistent since it is based upon love, and is an expression of the divine economy. The divine life is the same upon earth as it is in heaven, with this difference: Here it is contained in an earthen vessel, and the expression is weaker than with the angels. But the principle of life is the same. Since it produces peace and unity among the angels, it of necessity will bring peace and fellowship on earth among those who are in possession of it.

## CHRISTIANS CAN TAKE NO PART IN THE GOVERNMENT.

---

The preceding article on the "Peaceable Kingdom" fully proves the correctness of our position, that Christians are not a part of the government. If what is there presented establishes the fact that Christ's kingdom is a peaceable kingdom, and separate from the kingdoms of this world, then it necessarily must follow that the subjects of his kingdom cannot be an active part of the worldly kingdoms. But to show more fully the ground for our views, and for standing aloof, not only from participation in worldly interests, but even from the spirit of the worldly life, we have added this article.

Many able efforts have been made to refute our views upon this subject, which is not to be wondered at, when the principle underlying it all is but imperfectly understood even by many who defend, and in part practice it. These look upon the teaching in the New Testament as being imperative, but fail to recognize that to be zealous and strenuous in adhering to a command without possessing the principle underlying it is but legalism, and begets inconsistency. This fault our Savior severely rebuked in the Jews who taught the letter of the Law, losing sight of the spirituality of it. Paul says, "They have a zeal of God, but not according to knowledge."

The one great difficulty in teaching upon this subject has ever been to get persons to distinguish between Law and Gospel,—between the two covenants,—and to separate the kingdom of this world from the kingdom of Christ. They find that with God's chosen people, Israel, those that administered the government shared the same promises as did those who ministered in the sanctuary. They read how the great and good man and prophet Samuel "hewed King Agag in pieces before the Lord;" and how King David, of such high favor with God, and the "Sweet Psalmist of Israel," used his enemies and the disobedient ones of his own kingdom; and how the Lord commanded wars offensive as well as defensive, in the interests of their religion, as well as for their country. In the New Testament they perceive that all this is not only discountenanced, but strictly forbidden to the Christian. In it they learn that he is called to peace; and instead of destroying his enemies, he is to "love them," "pray for them," do them good, "return good for evil," "overcome evil with good." This to many seems contradictory, and gives skeptics a pretext for rejecting the Bible altogether. Many reason thus: Under the law God commanded his people to fight; and as the whole Bible declares God immutable, they conclude if war was right then it must be right now.

That God is immutable his word abundantly testifies. This is manifested in his wisdom, his power and his love. It has also been witnessed in his purpose through all the ages to subvert the powers of darkness and of



misery; and to establish his own kingdom,—the kingdom of his dear Son.—and in it secure the salvation of all who become willing to obey. His immutability has been shown in his love, which has known no abatement; for he has followed fallen, sinful man from Eden down through all the avenues of vice and ungodliness to his restoration in Christ. If in order to effect this great work, he, in his wisdom and goodness, has seen fit to make changes in his covenant to accommodate man's changed relation, can any one with propriety charge this as inconsistent, or as an evidence of his being mutable?

Man under the Law was under a covenant of works and of justice, while under the Gospel he is under a covenant of grace and love. The reason for this diversity in the covenants is very plain. Through the transgression man lost the kingdom of heaven; through the redemption it was restored again. It was not possible that in the absence of the principle of that kingdom that man could resist and overcome the powers of darkness, as under the gospel, neither was it required of him. But that principle restored through Christ to his disciples gives them power to do so, and it is required of them.

Man in Eden had but one law, that of love and obedience; under the Gospel he finds all its precepts based upon the same. Man redeemed is restored to his primitive state in Eden; but in his sinful body bears the marks of the fruits of the transgression. Though God impressed his law upon the heart of man, and for his enlightenment gave the embodiment of that law upon two tables of stone, written with his own hand; and notwith-

standing the great and glorious redemption wrought by his Son, the unbelieving portion of mankind remain unchanged in their relation to each other and to their God. As these remain under the civil Law of Moses as they ever were, they have no interest in the Gospel until they become willing to obey it. Its commands, precepts and teachings are alone for those who accept and practice them. The Gospel is for the church, and the Law is for the world. If we leave the government to the world under the Law which God gave them; and separate the church from the world and its government, the solution of the matter is simple and easy.

The Apostle Paul says, "The Powers that be are ordained of God;" and his providence is over them. But the kingdom of Christ and the kingdom of the world are two distinct kingdoms. The laws for one will not serve for the other. Neither does God in his wisdom give the subjects of the one duties in the other. This is evident from our Savior's remark to Pilate: "My kingdom is not of this world." If his kingdom is not of this world, his children are not a part of the world, and seek no gratification in the spirit and life of the world. The kingdom of Christ is a spiritual kingdom, and has for its subjects spiritual worshipers. All outside of this compose the kingdoms of the world. Every soul belongs to one or the other, but cannot belong to both at the same time.

#### **The Christian is Not a Qualified Citizen.**

We are told that we are born citizens of our nation. This is true, but when we receive the new birth, according

to the teaching of our Savior to Nicodemus, we are translated from the kingdom of the world into the kingdom of Christ, whose authority supercedes every other kingdom. This evidently is what Christ had reference to when he said, "I have chosen you out of the world," "Ye are not of the world, even as I am not of the world." Otherwise how could he choose them out of the world if his kingdom was subject to the world. He told his apostles, "All power is given unto me in heaven and in earth."

When a subject of one nation becomes a naturalized subject of another nation, he loses his citizenship in his native country, and it loses jurisdiction over him; and just so we claim it is with the Christian. When he espouses the cause of Christ, and enters his kingdom, he vows fidelity, and recognizes no authority as equal to that of his Lord. His relation to his government is that of a stranger or pilgrim; and he is disqualified to discharge the duties of a citizen under it by reason of a responsibility he is under to obey his higher power. He lives and holds his possessions only by the tolerance of the "powers that be." He recognizes the authority of his government over his body as well as over his possessions, and submits to its demands so long as they do not conflict with the requirements of the Gospel. Paul in Romans 13:1 writes, "Let every soul be subject unto the higher powers: for there is no power but of God: the powers that be are ordained of God." Again in Titus 3:1, 2 he writes, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to

every good work. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." In these instructions the apostle plainly defines the duties and obligations of the magistracy, and the duties and relations of believers under them. And as it is well known that insurrections were common in many of the Roman provinces, and that the Jews were always restive and seditious under the heathen dominion, the Christians were in danger of imbibing something of that spirit. Hence the apostle plainly teaches that the Christian can in no way be in sympathy with opposition to the supreme rulers, or their magistracy. They are required to render strict obedience to civil law; and that not only from fear of the penalty of its violation, but to maintain a clear conscience.

Some say that Paul in these instructions makes Christians subject to the demands of the powers, even that of military service. The apostle teaches *passive subjection* and obedience to every civil regulation in every worldly power under the dominion of which the lot of any believer has been cast; and not *active obedience* to any military or unchristian demand. They are to be subject *unto*, not subjects *of* the powers. They are to do *good* for the praise of, and not *evil* for the punishment of the magistracy; and even if unjust laws were enforced against them, or however just a cause for resistance, or how great ability to resist, they still must not resist, but submit and bear. If military service, or any civil duty that conflicts with gospel teaching is demanded of them, they cannot comply, but should be willing

to submit to the penalty, whether a fine, imprisonment or death.

John testifies that "all things were made by Him, and without Him was not anything made that was made;" and he is named "Lord of lords," and "King of kings." Paul says, "Do ye not know that the saints shall judge the world?" Why then should any suppose that the kingdom of Christ, or the subjects of his kingdom, should be placed subservient to the worldly powers? or where is there any intimation of it in Gospel teaching? When the worldly powers demand of the Christian what the word and spirit of the gospel forbid, they simply ignore Christ's kingdom and authority; and when any professing to be of his kingdom assume duties and relations in the kingdom of the world, they simply prove that they choose rather to serve man than God.

The apostle further teaches, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The Christian must ever recognize that the kingdoms of the world have power by the rights of public domain over the things of the world, and when they demand any portion of their goods in his possession, it is his duty to give it, asking no questions as to what use it is to be applied, because for that part he is not responsible.

Some professing the defenseless doctrine object to paying taxes levied for war purposes, and fines imposed for noncompliance with unchristian demands, and to paying a commutation fee sometimes charged by the

government in lieu of personal service. We recognize no difference in taxes, fines, or commutation fees, as they are all for the support of the government, and institutions under it, for all civil as well as military power is derived from the sword. For this reason we recognize no difference between military and civil law, nor between the offices and officers of either. We recognize no difference between serving as a soldier in the field, or serving as a civil officer; for they are all God's ministers to execute wrath upon him that doeth evil, or to attend upon the many duties in the administration of the government.

#### **Why Defenseless Christians Do Not Vote.**

It is insisted by many that every citizen owes it to himself, his fellowman and to his country to help enact and enforce just laws. This is true of all who belong to the kingdoms of the world; but the Christian, if true to name, is no part of the body politic. We have already shown that the two kingdoms are distinct, and that no one can belong to both at the same time. The relation of the Christian to his government is that of an alien. He is not vested with any power, so has none to delegate to another. As he is disqualified to enact or enforce laws, so he can not empower another to do so.

When men cast their ballots at the public elections they serve the world, and by that act virtually make themselves a part of the government, and are responsible citizens. This is quite evident; for every voter delegates his share of power to those elected; and as there is

vested in these by the constitution and laws of the country full legislative or executive power as their office may be, they would be recreant to their trusts if they did not act accordingly. Then there is a mutual understanding between those who vote and those elected, that these will protect and defend their interests, and the other will support them in it. For these to neglect to exercise their authority to the best interests of the other would not be any worse than for the other to refuse to give them their full support.

From this it is quite evident that the man that votes is as active an agent, or at least as responsible, as the man that fills the office; and that it would be no less a violation of gospel principles for a Christian to cast his ballot for an officer under the government than to be one himself.

The President of the United States is by virtue of the power vested in him by the constitution, the commander-in-chief of the army and navy. Now is it not plain to all that those who vote for him place him in power, and also put the sword into his hand? And is it not as distinctly understood that they will constitute that army if necessary, as that he will command it? Would they not be culpable if from conscientious scruples, or from any other cause they would refuse to do so? Upon the same ground we maintain that those who profess to be conscientious in bearing arms, but who vote, petition the authorities, or otherwise secure the enactment of laws, or the granting of privileges in their favor, or who use the power of the law to protect their rights or property,

or appeal to that source for justice, and then in time of national peril refuse to help defend the government, are neither faithful to the kingdom of Christ, nor to the kingdom of the world. Need we wonder then that the doctrine of non-resistance, and those who profess it, should be looked upon with suspicion, when it is well known that it frequently occurred during the Civil War, when the government was necessitated to replenish its armies by drafting men into the service, that many who voted, and some who took liberties in one or more of the things named, refused to help defend the government. Evidently such do not fully comprehend the principles of non-resistance, or are too eager to reap the temporal advantages that such practices afford. Such should stop to reflect and to ask themselves whether our government, or any other, would permit a colony of people to occupy a portion of its domain, and elect and send representatives to the national legislature, and there share with the rest of the nation the advantages of its legislation and protection, and not require of them their full share of military support? The principle is the same whether such dwell in a colony, or are dispersed throughout the nation.

#### **Why Christians Cannot Serve as Jurors.**

If what has hitherto been presented proves that the Christian is not a qualified citizen, and consequently can not vote, nor help enact and execute laws, it would follow that he can not adjudge the penalty of the law, nor dispense justice. But we should look to the example of Christ for further light on this subject. He said,



"I judge no man;" "I came not to judge the world, but to save it." Though he is the judge of all the earth, he has reserved this until the final judgment, when he will judge both the "quick and the dead." In all his teachings and examples, and those of his apostles, there is not a single instance where any duty of the magistracy, or any principle comprised in that duty, either expressed or implied, is involved in the expressed and defined duties of the believer. Christ left the world where he had placed it, under the civil law of Moses, with its appointment of civil and military authority vested in those whom Paul terms "God's ministers attending continually upon this very matter."

When one requested our Savior to speak to his brother to divide the inheritance with him, he replied, "Who hath made me a judge or divider over you?" Here he testified that he was not sent to dispense justice; nor has he at any time delegated any power or liberty to his disciples, which he himself did not exercise. But it would seem that the Jews were impressed that his acts of mercy and disposition to pardon exposed him to being accused of standing against the civil law of Moses. So to tempt him, they brought before him, in their envy and malice, a woman taken in adultery. After they had made their accusations, and had reminded him of what Moses had commanded, they demanded, "But what sayest thou?" He answered, "He that is without sin among you, let him first cast a stone at her." This was righteous judgment, as when he said, "Cast out first the beam out of thine own eye, and

then shalt thou see clearly to pull out the mote that is in thy brother's eye." (Luke 6:42.) But there remained none of the accusers who were qualified by this judgment to cast a stone. He concluded with a sentence of mercy: "Neither do I condemn thee; go and sin no more." Where the law condemned to death, he exercised mercy, as he has promised he always will, where there is true penitence, and an honest purpose of heart leading to a reformation of life, as we hope there was in this instance. In all this his disciples are taught to follow his example.

Thus Christ verified by his example that he "came not to judge,"—not to adjudge the penalty of the transgression of the law,—“but to save;” that is, to manifest his love by deeds of mercy, that men might be led to repentance. We have in this case a clear distinction between the civil law, which can exercise no mercy, however penitent the accused, or how promising the reformation of life, and the gospel, which is all pardon to the penitent. We have found that love and mercy beamed forth from Jesus toward all men in this life, and not justice and judgment. His words are, “I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, bath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (Jno. 12:47,48.) This will be Christ’s judgment, in which the apostle says the saints shall participate. But while upon earth he judged not men, in those things over which the civil law had jurisdiction; neither did he adjust either per-

sonal or national disputes or interests; so his disciples, walking in his steps, under the guidance of his Spirit, will surely follow his example. They recognize that his kingdom is a spiritual kingdom, and that they are "made kings and priests unto God" to judge of spiritual things in that kingdom, but not of carnal things in the kingdoms of men.

### **Inconsistency of War.**

To us it seems a marvelous thing that in our advanced stage of civilization and of extensive Biblical research, that there should be an occasion to write and teach against the inconsistency of Christians having part in war, since Christ died to redeem us from that power and principle that begets war. The inconsistency and inhumanity of it among civilized people has no doubt been well established; but our purpose is to consider it only so far as it concerns the church; and to direct attention to the unchristian views and practices of popular Christianity concerning it. All lovers of "peace and good will" would welcome the day when peace and righteousness shall prevail over strife and war; but we may be assured that so long as it is an accepted tenet of popular Christianity that a man may be a politician, a ruler, a soldier or even a conquerer, and yet be a Christian, and so long as their ministers teach from their pulpits that men ought to fight for their country and their homes, and even administer the sacrament to them before the battle, war will not cease to be an art, nor national quarrels be settled by arbitration.

The prophet Isaiah in speaking of the peaceable

kingdom of Christ says, "They shall beat their swords into ploughshares, and their spears into pruning hooks;" and James says, "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good fruits;" but witness the fruits of the popular teaching. There can be no war between Christian nations without the members of the same churches being arrayed against each other; nor will this ever be different until Christianity gets back upon its true foundation.

The Christian is taught to "Put on the Lord Jesus Christ," and to "walk in his commandments;" and Paul taught, "Follow peace with all, and holiness, without which no man shall see the Lord." But nothing is more common, nor more generally commended than for the preachers and priests of both sides in a war to vie with each other in invoking the blessings of heaven on their respective army; and their pulpits resound with applause for the brave and the true. Who upon reflection can fail to see in this a mere trifling with God and with prayer? Then again many seem to be distressed by the thought that spiritual darkness hangs as a pall over so many heathen lands, and that the heathen are perishing without the comfort of gospel light. But how frequently does it occur that missionaries of two countries at war with each other profess to jointly promulgate the peaceable kingdom of Christ among these poor heathen, to offer them the doctrine of universal peace, while at home in their own native lands, their fellow-believers are in deadly conflict.

Some of the combative Christians admit that it is wrong to fight in an unjust cause; but who is to decide as to the justice of a cause? Men of the finest intellect, with all the advantages of information upon a subject, and after the most careful consideration, have reached opposite conclusions. Such will ever be the case. But Paul makes no distinction as to the cause being just or unjust. He says, "They that resist shall receive to themselves damnation."

At the time of the Revolutionary War popular sentiment made it a virtue to resist the government of Great Britain, which was then the power to which the colonies were to be subject according to Rom. 13. But nearly every pulpit in the land resounded with calls to arms to overthrow that power. To establish the consistency of their conduct, they certainly could not have used Paul's teaching in Rom. 13.

In the days of Martin Luther the peasantry in Elector Frederick's province revolted against the oppressive measures of their government. Luther plead with them and showed plainly the inconsistency of their actions, asserting positively that the Christian must not resist but bear. They did not obey, and were miserably punished. But wherein is the consistency? Luther taught that the Christian could not resist; but his followers among the rest urged the colonies as a duty to resist. Thus we find that at one time popular religion asserts a privilege, and at another, it denies.

We hear it said that "The Christian nations are the greatest warriors;" and that "The best Christians make

the best soldiers." This may be so according to the popular acceptance of these terms; but if Christian nations were nations of Christians, this would not be so. But if simply accepting Christ as the Messiah, and so much of his gospel as is convenient, and organizing into church order under sectarian rule is sufficient to entitle a people or nation to be termed *Christian*, then those assertions may be accepted by those who consent to them. This class no doubt have no trouble to believe that the officer who prays most will fight the best. And no wonder that a popular preacher could speak in praise of Cromwell, who it is said had his men sing a Doxology, and while they sang they marched, and as they marched they fought, and as they fought they got the victory.

Popular Christianity has great faith in the warrior who prays much; and has for his deeds only words of praise which it hangs as laurels upon his brow. It seems to delight in immortalizing the memory of such; but seems to forget that the avowed infidel is deserving of as much honor for the same service in the same cause as the other. His efforts are as unselfish, his devotions as marked, and his services as beneficial. But we must not forget that they are both God's ministers, but only ministers under the world-power, and stand upon one common plane, and that their reward is in their work, without any promise in the kingdom of Christ. And however morally good and of exalted character, no part of their work bears any comparison with the loving and forgiving spirit that must ever characterize the soldier of the cross. The work of the one is to waste and

destroy, even the lives of helpless and often innocent men, while the other is to love and to save.

But some assert that they can engage in litigation, or go to war without hating those who oppose them, and think they can even love them; but it would be hard to convince a man that you love him when you are thrusting at him with a sword or bayonet. At least you could not convince him that you were "walking in love," as the apostle teaches. Even if some could fight and kill and not be angry, that still does not prove that for Christians to do so is right.

The Bible is consistent in every part, and no doctrine or practice that is inconsistent can be supported by it. It is in vain that we turn to the privileges granted under the old covenant as an apology for our liberal views and unchristian practices. This would, as Paul says, make us "Debtors to do the whole law." But let us not question the ways of the Almighty. What he does, and what he commands his people to do is always right. His dealings and covenants with Israel were no doubt in wisdom, and well suited to their condition. But our lot is cast in the Gospel era, and ours is the kingdom of Christ. When he commands his disciples to love their enemies, pray for them, return good for evil, to sheathe the sword, he demonstrates the nature of his kingdom and delineates the character of those who constitute that kingdom. The striking contrast between the commands and the service in the two covenants, only go to prove them distinct. And let us not forget that as Christ instituted the New he annulled the Old. Paul



says, "For there is verily a disannulling of the commandment going before." "For the law made nothing perfect, but the bringing in of a better hope did." "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7.)

Christ established the New Covenant by his life, his blood and his doctrine. When he said, "It hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil," he established a new commandment, and revoked all "commandments going before" that conflicted. Paul says, "He taketh away the first, that he may establish the second: by the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:9,10.) Now all those who will not accept and obey his gospel upon this principle, but insist upon the license of the old covenant, but show their preference for that which is "made after the law of a carnal commandment," and reject that "made after the power of an endless life."

If any would know the extent of the spiritual requirements of the Moral Law as delivered to Moses from Sinai, let him study it in the life, doctrine, suffering and death of Christ; for in these we have the best commentary of the law. And only those who honor that life by an obedience to his Gospel can enjoy a blessing in its fulfilment, and a hope of the Gospel promises.

Gibbon, in his *Decline and Fall of the Roman Empire* (p. 255 Milman's edition) says, "The humble Christians were sent into the world as sheep among wolves; and since they were not permitted to employ



force, even in defence of their religion, they would be still more criminal if they attempted to shed the blood of their fellow-creatures in disputing the vain privileges, or the sordid possessions of this transitory life. Faithful to the doctrine of the apostle, who in the reign of Nero, had preached the duty of unconditional submission, the Christians of the *first three centuries* preserved their consciences pure and innocent of the guilt of secret conspiracies or open rebellion." Gibbon was more consistent than many who claim to be the ambassadors of Christ. He saw that to use the sword in the interests of this world's good, when prohibited its use in defense of religion, would be to debase the Gospel below the "beggarly elements." Tertullian, about a century after the apostles, wrote, "Among others the emperors would have believed in Christ had the world not needed their services, and, therefore, they could not become Christians, because they served the world and carried on war."

From the time of Constantine the interests of the less faithful part of the church and that of the worldly power became closely allied, and the Reformation did not change it in this particular. Through all these centuries popular religion and the world-power have gone hand in hand; and the church has not hesitated to fill every office and position in the government; and it would be hard to decide which wields the more influence over the other; or whether popular religion is a more potent agency in framing popular opinion, than popular sentiment in influencing popular religion.

The character of the warfare the Christian is to wage may be known by the kind of weapons assigned him. Paul says, "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." (2 Cor. 10-4, 5). He also names some of the weapons, and tells how the believer is to be equipped with them: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. (Eph. 6:14-17.) The character of the warrior must correspond with the character of the weapons; so Paul says, "If any man have not the spirit of Christ, he is none of his." And Peter defines his walk: "Christ also suffered for us, leaving us an example, that we should follow his steps." Whether we call his life or his precepts his steps, it is all one, as he exemplified his gospel in his life.

Christ's kingdom is based upon the great law of love, which is the divine life in the soul. If this law was conscientiously adopted, and received in its very spirit, and faithfully obeyed in sincerity of heart, there would be no need of human laws, nor courts of justice, and war would cease from the earth. If this law does not always produce these peaceable fruits, it is not be-

cause of any defect in the principle, but because of our corrupt humanity, "which so reluctantly and so imperfectly yields to it." However it is a powerful weapon, and if wielded properly, will win greater victories than have ever been won by the sword. Where its labors are in vain, it is useless to resort to violence.

For Christians to pray for the success of any national policy, or for the success of its army or navy, has no warrant in the New Testament, either in the letter or the spirit. Neither can they know what to pray, for they know not the purpose of the Lord in these things. Of all this God in his wisdom has spared his children the perplexity. If in his providences, during times of peril, they escape suffering, they are moved by grateful hearts to recognize it as an evidence of mercy; but if brought under losses, privations and suffering, they accept it as by divine permission, and that the Lord has a purpose in it. They strive to be resigned, and bear it in a Christian spirit. As their lives as well as their possessions are in the hands of the Lord, and as they have no promise in these above that of the world, and as the Lord has many ways in his wisdom to take them again, it becomes them to maintain a patient submission in all things. The great and the small events of the world, and "the powers that be" are in his hands, and he controls them according to his divine pleasure; and any interest his children may take in them, or effort they may make to control them, can have no effect but upon themselves, and that to the detriment of the spiritual life. This knowledge and experience induces

an exercise of mind which will bring the peaceable fruits of righteousness, compared with which bodily suffering and the deprivation of worldly possessions and comforts are not worthy of mention.

But what God has promised to protect, and against which the gates of hell and all worldly power shall not prevail, is that work which he has wrought in the soul by the power of the "incorruptible seed of the word of God." The upright possessor of this great treasure is always willing to sacrifice every earthly consideration rather than lose this, or bring dishonor upon his Lord by any violation of gospel principles.

#### **Concluding Remarks on the Peaceable Kingdom.**

But it may be charged that all Christians are not lamb-like, and do not reflect the import of those scriptures that bear that tenor. But few possess this disposition in their unconverted state, and some may never so fully overcome their depraved nature as to shine as lights; yet if they have the unction of the Holy Spirit, they will not wilfully do wrong, but strive to walk uprightly, and through the Spirit try to mortify the deeds of the body, and humbly confess their faults, and render satisfaction for any misconduct.

The church is called the bride of the "Lamb of God," and to be such she must be true and loyal in faith and doctrine. If any of her members wilfully transgress, unless they speedily and heartily repent, and make satisfactory reparation for their sins, they by their actions sever the tie of Christian fellowship and are no longer a part of the body.

We cannot accept that it is only a matter of opinion as to whether Christ taught a peaceable and defenceless doctrine or not, or whether his followers must practice it or not. Neither have they the privilege to vote and fill civil offices according as their convictions may allow or restrict. A fundamental principle of the divine life in the soul is involved here, and the propriety or impropriety of such liberties is not determined by the wisdom of man as acquired in theological seminaries, but by a renewed and spiritually enlightened mind working in harmony with the plain import of the Scriptures.

If any should make the discovery that the Gospel requires its subjects to be patient of injuries, non-worldly in their lives, and self-denying in all things of doubtful propriety; and would succeed in practicing these requirements in what is termed a moral life, but void of the spirit, they would only succeed in making a law of the Gospel, while yet standing outside of its promises. Hence the difference between a truly enlightened and upright soul with a stumbling walk, whose life may often be a reproach to his profession, and the unenlightened, or spiritually blind moralist whose walk may be blameless, and whose life may be full of acts of benevolence. The one finds no comfort in his life, but grief and chagrin because of his failings, and may often be distressed with doubts and fears as to his final victory, while the other has his reward in the life of self, built up and bolstered by the confidence of those not more enlightened than himself, and by his own self-complacency.

In short, to be a Christian is to have the life-principle,—the Christ-life,—begotten in the soul through the efficacy of the Holy Spirit; and even if this treasure is contained in a vessel of little honor,—a hard nature,—yet the offering is acceptable, and the fire upon the altar of the heart, kindled and nourished by God himself, may be burning, though its light may be measurably hidden because of a lack of those qualifications which ennoble and exalt man's character. If this could not be so, then only those who are favored by nature with an amiable and loving disposition, and who can by their inherited advantages display the Gospel fruits in a blameless life, could attain to the promise. But Christ has made it possible for every one who is willing and obedient to be an heir of the promise, but only on condition of a faithful compliance with his will as exemplified in his word.

The Lord will teach and control his people, and is not honored by, neither will he accept their divided affections; nor are they at liberty to confer with flesh and blood, or make any compromises with carnal reason. What the Gospel teaches they must accept as right, and obey it; and what it forbids, as wrong, and avoid it. It is not their province to question the propriety or impropriety of any of its teachings, but accept it as divine wisdom. Hence when we speak in this work of the character of the Christian, we hold that character is the result of the actual convictions and experiences of a regenerated soul acting in concert with God's will as revealed in his word, for it is the criterion by which we test our faith.

What folly for any to presume that they can with impunity set aside or disregard any part, or any one precept of the Gospel. We must accept it in its entirety if we would be saved. When Israel kept the passover they were required to roast the lamb whole and so partake of it, not to dress it and partake of the more palatable parts. So we are not privileged to dress the word by fine glosses, and reject what is too restraining to be serviceable to our liberal views. How remarkable that in the most important concern of life, and that for which we have our being, men are so presumptuous as to believe that they may put any interpretation upon God's word touching their salvation that chances to meet their fancy, or accept or reject as much or as little as they like, and yet be acceptable to God and heirs of the promise.

The people of Israel were continually falling into idolatry, notwithstanding the plain commandment written with the finger of God upon tables of stone prohibitory of the making and worshiping of images. To us nothing seems more absurd, and deserving of the vengeance of God than this willful and wicked disregard of God and his word; but no more faithful are those worshipers who disregard or willfully set aside the plain self-denying precepts of the Gospel and substitute instead the teachings of man.

The scriptures are a most precious gift of inestimable advantage to those who live that life that is revealed in them: but to what purpose are they if we do not accept them and comply with them; which we can

not do unless we possess the Spirit that revealed them. There is but one good influence, and that pervades all God's work for man's salvation. The work of grace in the heart testifies to the truth of the scriptures, and the scriptures bear witness of God's work in the soul, and herein is the comfort and assurance of the believer. The two must harmonize, as they both emanate from the same source. The apostles and all the faithful disciples of Christ exemplified in their lives every precept found in the New Testament; and so will all God's people through all the ages of the world. But when we hear men caviling at these teachings, and asserting that they are not practical in this age, but belong to the Millennial reign; or that their restrictions are somewhat modified by the license of the law of Moses; or that they must be accepted with some degree of allowance because of the depravity of the world and the weakness of the saint; we must conclude that such either lack faith, or are unwilling to bear the cross, either of which will debar them from the kingdom.



## NON-CONFORMITY TO THE WORLD .IN DE- PORTMENT AND DRESS.

---

“And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” (Rom. 12:2.) The testimony of Christ concerning his disciples was, “I have chosen you out of the world.” “In the world is the lust of the flesh, the lust of the eyes, and the pride of life; these are not of the Father, but of the world.”

The effect of Christ's redemption is the restoration of the divine order, which is *moderation in all things*. It is using the world and not abusing it. While man was in the image of God he had pleasure in spiritual exercises; and his enjoyment was in the contemplation of that which was just, pure, lovely and of good report. Through yielding to sin he was incapacitated for such spiritual employment. The tendencies of his fallen nature became wholly selfish; and he sought enjoyment by gratifying his natural desires, which led him to seek riches, honor and empire. His tendencies were to look upon the things that are seen; and he became occupied with temporal duties and natural pastimes and enjoy-

ments. The life and teaching of Christ revealed to man a spiritual and higher life. It unfolded the mysteries of life and of death. It opened a new and living way, and presented new objects, and higher purposes of life. It directed attention to the life beyond the tomb; and revealed the provisions made for man in the spirit world. One design of Christ's life and teaching is to give a correct view of this world, and of this life; to impress man that the world and all that pertains to it will pass away, and that this life is but a state of probation, full of uncertainty.

It is recognized that all Christians will value spiritual attainments above natural possessions, hence they will seek those things which are above; such as purity, peace, gentleness, meekness, mercy and love; for these will bring peace of mind that is above all understanding. Any one in possession of the spirit of Christ, and who is laying up treasure in heaven, will value time and opportunity for doing good; and will, from principle, not conform to the maxims, customs and usages of the world; for they are contrary to the principles of the spiritual life which actuates him. He not only looks upon the things that are seen, but also upon the things that lie beyond human vision,—the things that are eternal. He has no time to lose and will not spend it in vain and unprofitable conversation; but in such as would be edifying, so as to minister grace to the hearers. Jestings and foolish talking is conforming to the world. Indulging any unchristian feeling is conforming to the spirit of the world.

The design of Christ was to call his disciples out of the spirit of the world; separate them from envy, hatred, revenge, and from every act at variance with *love*. It was evidently not his design that his followers should retire from the duties of life; but that they should be kept from the evil. It is a privilege of Christians to enjoy the family relation, to have homes, to labor, and to fill positions the requirements of which do not weaken the spiritual desires; but in all these conditions they will abstain from the love of money, of honor, and of power. They will ever remember the non-worldly life of Christ and his apostles. In the Gospel is found an infallible standard for non-conformity to the world: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." In this rule "Mercy and truth are met together; righteousness and peace have kissed each other;" and all who are in possession of the principle upon which it is founded will not seek only their own good, but that of another. Every act at variance with love is conformity to the world; and so is every effort of life which has not in view the doing of the Father's will. A man may be very humble in his outward appearance; and yet when he is opposed may manifest an exalted and a resentful spirit, which is conformity to the spirit of the world.

Change in outward appearance, such as non-conformity in fashion, does not constitute the state to which Christ brings his followers. A man may refrain from participation in the amusements, fashions and idle pastimes of the world, and yet be far from non-conform-

ity to the world. It is not enough to refrain from excesses in eating and drinking, and from dishonest and immoral acts to entitle him to the claim of conforming to the divine will. True non-conformity consists in separation from all sin, whether it be in thought, word or deed. Believers are called "strangers," because they are estranged from the customs of the world, renewed in their minds, and not fashioned nor conformed to the usage and practice of the world. Their conversation and pastimes are different from that which is customary among the world. They call every thought, word and action into judgment, to try them whether they are wrought in God. A proud and exalted spirit will always be characterized by conformity to the world in its strife and tumult. Whatever is done for vain display gives evidence of conformity to the world.

Every Christian should accept Christ for his example, and therefore should endeavor to walk even as he walked; and as he, in all his actions, sought the honor of his Heavenly Father and not his own, so every follower of Christ should be characterized by the spirit of love, which is the spirit of non-conformity to the world. The building and furnishing of costly and showy houses, sumptuous living, extravagance in dress, and the frivolity of the gay and fashionable, is at variance with the simple, non-worldly life of Christ and his apostles, and is conformity to the world. Nor is the attendance at theatrical performances and other places of amusement that do not promote the spiritual life, in agreement with being chosen out of the world.

A fruit of conformity to the will of God is to remember the poor; and instead of wasting our competence for the aggrandizement of one's self and family, we should contribute to the necessities of the needy and suffering. In the conformity to the divine will respect of persons is excluded. "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." (James 2:1) It is further written, "Thou shalt love thy neighbor as thyself." If any one is a respecter of persons he commits sin; that is, if he despises any one on account of birth, property, race or color, so as to neglect the duty he owes to every fellow creature; and if he discriminates against his fellow-believer in the discharge of Christian duty, from any of these causes, he does not conform to the will of God.

#### **Non-Conformity in Dress.**

Wearing apparel became a necessity after sin entered the world. In the divine order it was designed for the promotion of decency, for comfort and for service; but through the pride and vanity begotten of sin in the heart of man, he perverted the order of God, and prostituted the institution of apparel to the service of his fallen nature, by gratifying its vain desires. That which should have been a perpetual reminder of man's fall from his primitive purity, he converted into an idol, and glorified himself by adorning his corruptible body with costly and showy dress. A vain world indulges in great extravagance in its conformity to the foolish fashions invented for the gratification of the vanity and pride of the human heart. In this way much precious time is

wasted in the effort to make the body attractive, to win the admiration of worldly-minded people. But alas! in this thoughtless age scarcely any one takes to heart the inconsistency almost everywhere manifest in the churches in the extravagant, vain, and often useless decorations of many of the members; and how inconsistent it all is for those who profess to be followers of the meek and lowly Jesus: and how unbecoming that they should be proud of that which became a necessity because of sin, and is a badge of man's unfaithfulness.

Apostolic teaching upon the subject of wearing apparel is found in I Tim. 2:9: "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but with good works;" and in I Peter 3:3, 4: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price." These scriptures harmonize with what is asserted in the beginning of this article, that the fruit of Christ's redemption is moderation in all things. The life and teaching of Christ forcibly demonstrate non-conformity to the world in spirit, maxims and customs. Apostolic teaching and the history of the church, as far as accessible, unite in emphasizing the fact that the faithful Christians in every century and in every place were characterized by moderation in all things: in the building and furnishing

of houses: in wearing apparel: and in all the affairs of life. Certain important truths are by the Holy Spirit impressed upon every Christian mind pertaining to dress. Among these are plainness and simplicity combined with utility. Intelligent creatures usually do not act without a motive. In the use of wearing apparel it is Christian-like to dress for comfort and for service; but when dress is used to beautify, and make the body attractive, it is misused, and the motive is unchristian. Cleanliness and order belong to Christianity, but vain display does not.

The question is asked, "Where does the church get authority for the adoption of a particular and uniform cut of garment and style of dress? Does the word of the Lord describe it, and does it enjoin uniformity of dress?" It is not claimed that either Christ or his apostles prescribed uniformity in dress. It is also asked whether it is recorded that the church of Christ during the early centuries, and during the sixteenth century, when, though under persecution, it flourished so gloriously, taught or practiced uniformity of dress? All we know of the church upon this subject during the early centuries, as well as the sixteenth, is that its members were simple in their lives and in their dress, and that gay, fashionable and costly attire was not recognized as becoming. The apostles wrote clearly on this subject; and as they were guided by the spirit of Truth, they put on record the divine will. It plainly follows that all Christians being led by the same spirit are taught the same rule of life and practice, so that simplicity and

plainness is a spiritual fruit. It is true there is no system of dress given in the New Testament. It is also true that there are other fruits of a Christian life not specifically described; such as certain courtesies necessary to the comfort and happiness of the family relation. It is not specifically stated that Christians shall not attend places of public amusement; and many other self-denying duties are not specified; but the Lord gave the Holy Spirit as a guide to direct his church in the old paths, in the good way.

John Wesley is on record as having spoken as follows: "I exhort all those who desire me to watch over their souls, wear no gold, no pearls, or precious stones; use no curling of hair, or costly apparel, how grave soever; wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glistening or showy; nothing made in the very height of fashion; nothing apt to attract the eyes of bystanders, etc." He maintained that these things were expressly forbidden in scripture, and also asserted that for any one to say there is no harm in them, might as well say there is no harm in stealing and adultery. He lamented his failure to bring his brethren in agreement with his convictions and teaching upon this subject, saying, "In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear; it lies upon their own heads," etc. He also expressed regret that he was not firm in demanding of those who wished to join his society compliance with his convictions, by saying "This



is our manner of dress, which we know is both Scriptural and rational; if you join with us, you are to dress as we do; but you need not join us unless you please."

We quote Wesley's views upon the subject of wearing apparel for the purpose of showing the danger and inconsistency of making laws in the church, or of converting the Gospel into a law. It will be plain to every intelligent person that church rules, even if obeyed, will not change the desires of the heart. If persons desire gay clothing, and are only prevented from having them by a church rule, against their inclinations, and without being influenced by conviction, they are none the better for not having them. Neither on the other hand would they as individuals, or as an organized body of worshippers, be benefitted spiritually if they from a legal principle adopted plain dress.

It is of the utmost importance to comprehend the necessity of being in possession of the spirit of the law of life in Christ Jesus. The church of Christ is his body; the believers are members of his body. They become such when they receive his spirit. As members they are subject to the Head, the source of all intelligence. They will therefore have the same mind that Christ had; and as he died for sin, they will also abstain from all wilful sin. If pride is sin, then they will deny themselves of it. All Christians can say with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." The meaning of this is, I am dead to the law as a covenant of works; I no longer seek salvation by what I can do. I am also dead to all

for which Christ died; including pride in dress, or in anything else. Christ now lives in me. His spirit directs me into all truth. Having this light no one need teach the other, saying, "If you wish to join with us, you must dress as we do." Christ dwelling in the hearts of his children will by his spirit lead them into all truth; and they will all be taught the same in all things where there is a gospel principle involved; hence there need be no laws in the church regulating dress or any other duty. If persons do not deny themselves from love to Jesus, and from an abhorrence of all that is evil, it is an evidence of the absence of grace in the heart, and consequently of the absence of the divine life.

A Christian is fully sensible that there is no merit, virtue or righteousness in dress, though it be in every respect fitting the profession. He attains to no righteousness for all his self-denial; but being characterized by moderation, he gives evidence of the Christ life within him. Any one who entertains the view that there is merit in plainness, whether it be in the cut of the hair, wearing of the beard, or in apparel, is greatly in error. On the other hand those who from gospel principle through an enlightened conscience, discard the vain fashions of the world, walk in humility and meekness, demonstrate thereby a fruit of the Holy Spirit.

Order everywhere facilitates work, therefore it is advantageous to the church to promote co-operation and harmony. There can be no order without uniformity of practice; and from this principle springs uniformity of dress in the church. The members wear such appar-

el as is convenient, plain and serviceable. There is no justification for change in style and mode of dress. The world is ever changing its styles and modes; but as the Christian is not of the world, but rather a pilgrim and stranger, there is no consistency in his conforming to the fashions of the world. Since the church does not change fashions with the world, but very nearly retains the same manner of dress from time to time, it becomes convenient and edifying, and promotes order for all to dress alike from a principle of love, which is the prompting to all Christian acts. Remove the motive of love, and nothing remains but cold, dead formalism. Love and submission are characteristics of the Christian life; and when these are possessed, there is no contention about dress; as the church of Christ does not impose duties that are not rational, and that do not promote the wellbeing of its members, both as pertains to the body and to the soul.

As all persons are naturally of a legal disposition, there is danger of attaching undue importance to forms, whether of worship or of dress. It is therefore of vital importance that all who love the Lord attain to a clear and full understanding of the only meritorious source of salvation, "Christ and him crucified." Having attained to this knowledge there is no need of a command regulating outward forms, either of worship or of dress. The evidence of the Christian life is *love*, the fruit of which is obedience, as "without faith it is impossible to please God," so without love it is impossible to obey him. "If ye love me, keep my command-

ments." All persons influenced by love will be in agreement with Christ's work upon earth, that of restoring *unity*; and will labor for the edification of his church by denying themselves of their vain desires, and regulating their lives in agreement with simplicity and non-worldliness. We have asserted that there is no virtue or merit in outward plainness of dress, yet we affirm by authority from the scriptures that a person spiritually poor, and of a truly humble heart, will not adorn his perishable body in gay attire; and that all such who are of a broken heart and of a contrite spirit will dress plain, and through love willingly conform to the usages of the church for the preservation of order, the promotion of uniformity, and for the tranquility of the church.

#### **Non-Conformity in Building of Churches**

When the apostle says, "Be not conformed to this world," his teaching is designed to include the whole life of the Christian; and compliance with it is only a fruit of love; and should be one of the things which distinguish the church from the world. We have considered this subject with reference to *Deportment* and *Dress*, and we now purpose to consider it in relation to the Building of Churches, and Church Service.

This is a great age of rivalry and emulation in worldly interests, and, from what is witnessed in almost every place, there is none the less in the church; but unfortunately not in its zeal to "seek for the old ways," with a desire to "walk in them." It is found largely in the building of elaborate and magnificent edifices, and in the imposing service. Each congregation or

church organization vies with all the rest to have the finest and most attractive structure, whether they can afford it financially or not. This frequently necessitates strenuous efforts to liquidate the debt by close collections, and often by such unbecoming methods as that of holding fairs and giving suppers, at which games of chance are often indulged in; and even after all these have been exhausted of their financial benefits, there often remains a debt too heavy for either credit or comfort. The late Evangelist Moody, after discoursing upon this very practice, is reported to have said, "I would rather preach in a barn, or in the meanest hovel, than to preach in a church paid for by such means."

In Gal. 5:20, Paul places emulation in a list of the basest sins. We all love to speak of a spirit of emulation under the guidance of grace among God's people, in striving against the works of darkness, to the salvation of souls; but emulation in the works of our hands to gratify our own vain humanity, is both displeasing to God, and hurtful to his kingdom. This is the same whether we indulge in it in the building and furnishing of showy and costly dwellings, in our elaborate wardrobes, our sumptuous living, in extravagant display, or in the erecting and furnishing of grand and imposing edifices for public worship. It is not difficult to recognize the motive that prompts that in anything which is above or in excess of mere utility. If that which by this rule would prove to be superfluous were removed from all that relates to the church, it would make a marked change. The Christian is curtailed in his lib-

erties under the gospel to a moderate use of all things that are necessary and consistent for his comfort and advantage. When he exceeds this, he is conforming to the world. Paul says, "Be conformed to the image of his Son." The image of the Son is his life, his example his doctrine, his love. We find nothing in these that will support any unnecessary display, or any conforming to the world, but much that directs to humility and non-worldliness, making everything subservient to the wants of the soul.

It will not do to say that the church practices in these things as it does because of a disposition on its part to give to the Lord abundantly of its best treasures. True the Lord demands our best gifts and our best services: but not of our "carnal things." It is our hearts garnished by the heavenly graces, acting in harmony with the light of the Spirit. This is an acceptable offering. Neither are these practices justifiable on the ground that when the Lord built his own house or temple, that he did it so magnificently. As to Israel and the temple, we must not lose sight of the fact that the Lord then had to use inanimate material for his house, because the hearts of his people were not possessed and influenced by the Holy Spirit as are those of his children under the new covenant, and hence were not a fit abode for the Lord. Then again, as the temple, both in the material of which it was built, and the manner of its building, were very expressive types of the true and spiritual temple in the hearts of God's redeemed people, the Lord no doubt designedly had many parts overlaid

with gold, or otherwise ornamented, to give some appreciation of the graces and heavenly endowments of the regenerated souls in Christ.

We should remember that even the gold and every precious thing in the temple were but as the dust of the earth in the sight of God, when weighed against that which they typified—those hearts made pure and garnished by the divine virtues of the blood of the atonement. These now under the new covenant constitute the true temple in which the Lord delights to dwell. Paul says, "Ye are God's building." "The temple of God is holy, which temple ye are." Here is where the best gifts and energies of his people must ever be directed, that it may be true to that which was typified; or that it be not defiled. Here they must ever remember that the Lord will bestow that treasure with which every faithful soul is entrusted. Here is where he will take account of his servants as to what use they make of the talent bestowed: whether they bury it in the earth, or use it according to his divine appointment. This trust is most sacred, and they will esteem it above every worldly consideration. All such as possess this treasure constitute God's husbandry, God's people, God's church: and their worship is as acceptable if offered up under the canopy of heaven, as under the vaulted roof; in the humblest building, as in the most magnificent edifice.

#### **Dedication of Churches.**

Man being legal, and disposed to render a service of works, naturally drifts back under the covenant of works, and is in danger of attaching some importance to

what he does, and even of instituting services of his own. This has led to the practice of dedicating church edifices, and with some the consecrating of church furniture; and it seems to be generally approved. This appears to have been borrowed from the ceremonial law; since it has no support in New Testament teaching. As that covenant "was made after the law of a carnal commandment," it was shadowy and typical, and necessarily consisted in "carnal ordinances." But as all these had their fulfillment in their antitype, thus "blotting out the handwriting of ordinances," and as Christ's kingdom is altogether a spiritual one, Christ directed in his teaching away from the literal service to the spiritual.

The temple and the worship of the Jews were inseparable, for in that the Lord had promised to meet them; and they estimated their worship by the magnificence of their temple and the imposing character of their service in it. So our Savior tried to impress upon their minds a knowledge of the true worship. He said to the Samaritan woman, "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth. God is a Spirit, and they that worship him must worship him in spirit and in truth." (Jno. 4:21, 24). From this it is quite evident that neither a building, nor its belongings, neither a fixed place are essential to Christian worship; neither are they in any way associated with it.



Even Solomon while dedicating the temple, which the Lord had previously filled with a cloud, the symbol of his presence, was constrained to say, "Behold the heaven, and heaven of heavens can not contain thee; how much less this house that I have builded." The Lord by his prophet contrasts the insignificance of the material house with the blessings of the spiritual kingdom when he said, "Where is the house that ye build unto me? and where is the place of my rest? For all these things hath my hand made. To this man will I look, even to him that is of a contrite spirit, and trembleth at my word." (Isa. 66:1, 2,) And Stephen, under gospel light, discarded the legal, and asserted the spiritual when he said, "The Most High dwelleth not in temples made with hands."

As the observance of any ordinance, or the keeping of any commandment by those who are not in possession of the principle underlying, and complying with the conditions involved in it, is but a meaningless service, and leaves the subjects unchanged and unprofited by it; so upon the same ground any dedicatory or consecrating service upon inanimate objects, according to all New Testament teaching, is without meaning and without effect.

The only consecration that avails before God, and that is recognized by gospel teaching, is that in the Spirit, as Paul teaches, "Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?" "Therefore glorify God in your body, and in your Spirit which are God's." "Ye are God's building, builded to-

gether for a habitation of God through the Spirit." It is the temple of the heart that must be dedicated, and the power of the will that must be consecrated to God, and devoted to his service. The Lord can be honored only by a consecration of the soul, mind and body to his service, as Paul writes, "I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1). God dwells in such sanctified hearts, and all such constitute his temple, which is by the Spirit dedicated to his praise and consecrated to his service and to his glory. All New Testament teaching enforces this consecration, but recognizes nothing in the way of service upon inanimate objects, however impressive or apparently sacred the ceremony.

### **Non-conformity in Worship.**

The examples and teaching of Christ and his apostles are now but little regarded by the popular churches. What little is heard of these things is professedly reflected through the pride of literary talent feasting itself on finely worded sentences, composing eloquent discourses, eulogistic of the life and doctrine of Christ, which are presented as a refining, elevating and civilizing power, designed to improve the civic, social and moral condition of man. Indeed the entire service is in keeping with the discourse, and is well calculated to gratify the senses, and to captivate the natural understanding. Even in many churches men and women, without regard to character or faith, and who have no interest in the

cause outside of their work, are employed to render instrumental and vocal music, often more fitting the theatre than the church. The late Evangelist Moody, discoursing upon this subject, after speaking of the inconsistency of it all, said, "These things are an abomination to the Lord."

Our Savior frequently exposed in severe language the hypocrisy and emptiness of the worship of the Jews, as the Lord had done by his prophets; and in the first chapter of Isaiah their whole service is upbraided. But why had the Lord to do this? It is said, and no doubt truly, that the temple service of the Jews was one of the grandest and most imposing services that the world ever witnessed. But why had the Lord to exclaim, "I can not! away with?" Was it not because it was too much from the lips and not from the heart? Christ's own words concerning it are, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." No doubt it was then as now, that too many of the worshipers look upon the "Everlasting God" as though "he was altogether such an one as themselves." All this proves that the spiritual needs are being subordinated to the natural desires, and is altogether foreign to the design and demands of Christian worship. Should weak man attempt, in the vanity of his heart, to put the fruit of his own mind in competition with the wisdom revealed in the word, and with the great hallelujahs of the hosts of heaven? Does the majesty of God have need of any of man's work? Would any suppose that the Lord is hon-

ored, or his cause advanced, by anything that is prompted by a spirit of ostentation? Would any suppose for a moment that this popular worship is the expression of a depth of reverential awe, and not a display of talent and art? Or that it is a great heart-work, true to the expression; a self-consciousness of vile humanity, and a deep conviction of the majesty of Jehovah?

Paul teaches, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody in your hearts to the Lord." (Eph. 5:19.) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs; singing with grace in your hearts to the Lord." (Col. 3:16.) This expresses an individual, spiritual exercise, which cannot be reflected through another, much less through those agencies now employed in popular worship. There is a depth of meaning, as well as extent of spiritual knowledge, expressed by the language of the apostle; and we are lost in wonder how any one who supports the present practices can find comfort in contrasting the teaching of the apostle with what is so prevalent and popular. We fear, as the fruits testify, that only too many are strangers to the conditions and exercises named by the apostle, and which are prerequisite to that singing and making melody of which he writes.

The apostle teaches, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." To sincere souls nothing is more reasonable, as it comports with their convictions; and they are never fully at peace

with themselves and with God unless there is a disposition with them to comply with the apostle's teaching, and especially so when they would engage in worship. Both the letter and the spirit of the gospel impress believers that God is honored in our worship only by whatever tends to the abnegation of self and the exaltation of Christ. By that which best serves to convince us that our best works, our own righteousness, and everything of our own is unclean before heaven, as the prophet Isaiah expresses it: "We are all as an unclean thing, and all our righteousness is as filthy rags." That alone is acceptable in our worship which results from spiritual communion with Christ.

In proportion as any worship or service is conducted to interest and gratify the carnal mind, just to that extent does it fail to encourage and build up the inner life and leads the soul away from the true object and benefit of worship,—the searchings of the heart, the seeking for light and grace, and strength and humility, and for a more devoted life and a closer walk with God. All true worship will lead to self-knowledge, and will help to reveal the cross, and qualify and dispose us to bear it. The lowliness of the birth of Christ is not reflected through pomp and display, neither is his plain, non-worldly life, nor that of his apostles. The vanity of man can find no pleasure in anything that springs from this source. A love for display has enslaved its myriads; and, in their efforts to meet its demands, only too many have violated the most sacred duties and relations of life. John says, "All that is in the world, the

lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world." (I Jno. 2:16). But it is to be feared that many who profess to be Christians condone its insinuations, and regard its indulgence as good taste. They even point to nature and comfort themselves that there God has decked even the perishable things with such beauty that can not be approached even by the best efforts of man. But nevertheless let us not forget that pride is sin, and vain display is foolishness before God; and more so when we indulge it in connection with our religion than with our persons. .

The plain and humble disciple of Christ is no stranger to vanity. It is planted deep down in his sinful nature, and he must guard as vigilantly against its tendencies as those of anger and spite. Our Savior (Mark 7:20-22) places pride in a list of the basest vices which "come from within and defile the man." It is like all of its kind, if not faithfully guarded, will soon bear sway over and "choke the good seed," and let its possessor an unhappy transgressor, and like Job, to "abhor himself and repent in dust and ashes." Abraham in his petition to God presents himself in these words: "Which am but dust and ashes." Indeed it has been well said: "Why should dust and ashes be proud?" and "why should the spirit of mortal be proud?" What inconsistency, or perhaps, what a contradiction of principles,—a proud Christian! But we should seriously ask, can there be such? No, for where pride has sway, spiritual power is wanting. They are like light and darkness, they have no communion. They can not possess the same heart at the same time.

We maintain that all gospel teaching enforces, and the leadings of the Spirit induces, a separation of the church from the world, even from the spirit of the world, and that there is no merit nor righteousness in anything which the Christian does, but that these center in "Christ and him crucified." His salvation depends wholly on his being in Christ, under the influence of his Spirit; and his walk will comport with all gospel teaching as a result of that relation and influence, and not from conforming to it as a system of ethics; for the gospel was never designed to be used in a legal way by enacting and enforcing church rules, and making obedience to them the test of sincerity. Hence if any body of worshipers should practice in a legal way, non-conformity in all the things of which we have written, it would profit nothing. Our Savior taught, "Make the tree good, and his fruit will be good." It seems to us that the whole matter centers here. If the tree is good, it will yield gospel fruit; but if corrupt, it will yield the fruits of the flesh. Christ also said, "By their fruits ye shall know them." Hence we will conclude from this teaching that the church has and practices these things because it wants it so; and that all this is but an expression of the feelings and sentiments of those who practice them.

## HEAD-COVERING IN WORSHIP.

---

“But I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his Head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and the glory of God; but the woman is the glory of the man; for the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves; is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you that if a man have long hair, it is a shame unto him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering.” (1 Cor. 11:3-16.)

Here Paul is writing to the church, and has refer-



once alone to the relations and ordinances of the same. He would impress upon their minds that Christ is the Creator and Lord, as well as the spiritual Head of every man; and that the woman's relation to man is the relation of man to Christ, and that of Christ to God. And since Christ wrought so great a redemption, every one who embraces him through faith, confesses that he is "Lord to the glory of God the Father;" and as Christ the Son submitted himself wholly in obedience to the Father, seeking not his own, but the will of the Father, so will every believing man and woman submit in all things through love to Christ as their Savior and Lord; and the woman will give evidence of the acceptance of her assigned relation to the man.

The apostle's reasoning that the woman was created for the man and not the man for the woman, is to show God's purpose and order. Eve being formed of a part of Adam, and for Adam, and presented to him as a help-meet, together with the penalty of the transgression pronounced upon Eve, our common mother, and the representative of all womankind, all present a basis for the apostle's reasoning, and for his conclusions.

His teaching both in our text and in Eph. 5:22-33 recognizes the assigned social relation of woman to man as unchanged by the atonement. The Christian in his flesh shares in common with the world the full force of the penalty of the transgression in all its bearings. As we daily witness the fulfillment of that decree, we are impressed that the rigor of it has not been abated. It is as fixed as are all the laws of our being, and can never be

assuaged by any opposition we may offer, or complaint we may make. It is one of the inexorable decrees of heaven, and a standing testimony of the power and limit of God's word.

That God purposely placed woman under the love, care and dominion of man, no one who accepts Bible teaching would question; but reasonable and consistent men will not accept that it was because of any lack of mental or moral capacity; and if designed for *her humiliation*, it certainly was not for *man's exaltation*. As woman has the advantage of finer sensibilities, and more tender affections and sympathies, so among those who followed and ministered to our Savior, none surpassed her in depth of love, or strength of faith, or in steadfast devotion. For this reason we find no difference expressed in gospel teaching concerning the relation of man or woman to Christ, but they are mutually in fellowship with him, and also with one another.

Neither does the apostle wish to intimate any disparagement of woman by insisting on her proper relation to man, for he says, "Neither is the man without the woman, neither the woman without the man in the Lord." As love and submission to God in all his appointments must ever characterize every child of God, so we may safely conclude that where these principles prevail there will neither be austerity nor immoderation on the one part, nor want of obedience and submission on the other. Since the man and the woman are mutually dependent upon each other, it is designed that each occupy his and her proper place, and that they should be

a comfort and benefit to each other, and live in peace, harmony and love.

Both nature and the apostle speak the same thing, that it is a shame for a man to have long hair, but that a woman's long hair is a glory to her. Thus the apostle refers us to nature to emphasize his teaching that a woman should have her head covered while engaged in worship, but that a man should not. And as man redeemed is Christ's representative upon earth, and so is the likeness of God and the reflection of his glory, he is to worship uncovered; but as woman is the reflection of the glory of man, she shall have her head covered.

It was a custom of the Greeks and Romans, and an express law of the Jews, that no woman should go in public unveiled, as that was accounted disreputable; and it would be held equally dishonorable for the Christian woman to appear unveiled in the public assembly. So the apostle's decision and teaching in the church was in keeping with the customs of those times, and with the practice of the church in Judea. But as the church at Corinth was doubtless made up mostly of the heathen idol-worshippers; and as the priestesses prayed or delivered their oracles bare-headed, or with disheveled hair, it seems to have confused these converts, and led to contention, thus necessitating the apostle's teaching as we have it recorded.

Some maintain that nature has supplied the covering insisted on by the apostle by giving to the woman a more luxuriant growth of hair than to the man. If the hair is that covering, and if it was the custom as said of

the Jews, and of the people of the province of Achaia, in which Corinth was situated, that the women wore long hair, what force of meaning could we attach to the apostle's words when he says, "If the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shaven or shorn, *let her be covered?*" Is it not plain that if the hair is that covering, then she is always covered? And the apostle could not have said under any conditions, "Let her be covered." But as woman has almost universally followed the custom of wearing long hair, being sensible of what the apostle has said, that "it is a glory to her," it is evident from this fact, and from the apostle's reasoning throughout, that the covering he insists upon is an artificial one.

Again the apostle's remark, "For this cause ought the woman to have power on her head," expresses beyond doubt that another covering besides the hair is meant. The marginal reading is, "That is, a covering in sign." Both in the Old and the New Testament the signs and tokens of things are sometimes called by the things themselves; as circumcision is called the covenant in Gen. 17:10-13, though we know it is only the sign of it. Hence the marginal reading, that she should have a symbol of power on her head. Though her hair "is a glory to her," yet it is nowhere said that it is a sign of power; hence the apostle must have reference to an artificial covering.

What the apostle writes in the tenth verse would all apply to woman's relation to Christ; and may he not in this sign of power have designed to express, by a visible

token, the inestimable blessings accruing through the atonement? Woman redeemed is restored to her primitive state and relation to man, that of equality in the spiritual life. We are encouraged in this view by what the apostle writes in Gal. 3:27, 28: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Jesus Christ."

In this connection it might be well to say, that if woman is a reflection of "the glory of man," and the relation of woman to man is that of man to Christ, is it not incumbent upon every Christian man to recognize the propriety of his deporting himself so that he may be worthy of all the apostle's expressions in regard to this relation? And should he not, when he views this token of these relations as defined by the apostle, be as much impressed with a sense of duty to strive to maintain that token above reproach, as are those who wear it?

An objection is based on the ground that the covering is expressive of submission, and, therefore, applies only to married women. That the apostle, in the tenth verse, teaches a principle in the covering of the head independent of the common use and expression of the veil, as in the fifth verse, is evident from the word *power* in the tenth verse being *exousia* in the original, from *exousia*, a sign of power or authority, while in the fifth verse, the veiling or covering is expressed by *katakalypto*, which is expressive of subjection. Besides, Greek scholars say that nowhere in the New Testament is *exousia*

used to express subjection. In addition to this we will notice that Paul makes no distinction, as he refers neither to the married nor to the unmarried relation in this text. What he teaches is applicable to both alike. He defines the relation of woman to man; and if in this relation is involved the relation of the wife to the husband, yet this in no way effects the object he has in view. He asserts that "*Every woman* that prayeth or prophesieth with her head uncovered dishonoreth her head," that is man, for she is the reflection of his glory. He follows this in the tenth verse by his conclusion, "For this cause ought the woman to have power on her head because of the angels." Whatever may be implied by the angels has reference to every Christian woman alike, regardless of her social relation, because this applies to her spiritual relation, and to the spiritual agencies.

Some who recognize the propriety of the covering object to the continuous wearing of it, since the apostle's teaching limits its use to times of praying and prophesying. If it is expressive of a condition and relation that are continuous, then it is consistent that it be worn at all times: for praying and prophesying are continuous, and not limited to times and seasons.

Sometimes even those professing godliness complain of some of the teachings of Paul in relation to woman, and seem to be persuaded, in their minds that they are only the expression of his own convictions. But we should accept that Paul was conscious of the responsibility of those who teach God's word, and the reward of those who "add to" or "take away from" the word of the

Lord, and that he was the chief of the apostles, and a most faithful and self-sacrificing servant of the Lord. Recognizing as he did that the social relation of man to woman, and woman to man was not changed by the atonement, his teachings always defined the respective duties of each in respect to the other and to the church, as under this relation.

We can not conclude otherwise than that the apostle plainly teaches that if the woman wilfully discards the covering which God has appointed as proper, then she should also be divested of the covering which nature has given; but adds, if this be a shame, "let her be covered." So we should accept that it is incumbent on the believing woman to submit to God's ordinance, as taught by the apostle, which in love she will ever feel constrained to do.

As to what the covering should be, we are not taught; but all gospel teaching would indicate that it should not be anything that might be used to gratify the pride and vanity of our sinful flesh. According to the apostle's words it is to be a sign of power. Nothing can be recognized as this sign, that has any other design or use. Nations have their ensigns, and even Moses had his (Num. 2:3-25); and societies and officers have their badges; but they serve their one purpose, and are always so recognized. Hence anything that is worn for other purposes will not answer the design of this token. Neither is it a token of subjection, as is the veil in some countries, but a sign of power; and for this reason should have this distinction. It is only befitting that for which it is worn, and that which it expresses. But uniformity

of custom and style, which is always becoming believers, is especially fitting in the head-cover, as it is an evidence of love and unity, and tends to strengthen the bonds that bind the hearts in one.

Sobriety, modesty, a retired disposition, and a meek and quiet spirit are befitting every follower of Christ, but they are especially so to woman. The wearing of the head-cover is expressive of the union of the soul with Christ, which implies a separation from, and a renunciation of the follies, gayeties and idle pastimes of the world; and it is also expressive of a spirit of devotion. It is a protection to Christian women, and especially so to the young, as it reminds them of their profession, and being a token of piety, often quickens conviction when exposed to the enticements of the world.

There is no saving virtue in the head-cover, as it confers no righteousness; but to a sincere person it is a constant reminder of the high calling to shine as a light in a wicked world, and of the inconsistency of any conduct at variance with the outward sign, which implies submission, resignation, faith, love and obedience to Christ.

Since the apostle so impressively enjoined the head-cover, and since we recognize the edification and fitness of the same, every believing woman should willingly submit to the teaching of the apostle, although it is a cross to proud nature,



## SEPARATION FROM UNFAITHFUL WORSHIP.

---

“If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him God’s speed; for he that biddeth him God’s speed is partaker of his evil deeds.” (2 Jno. 1:10). “Be ye not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness and what communion hath light with darkness.” (2 Cor. 6:14.) “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Cor. 6:17, 18.)

In the creation God separated the light from the darkness; so naturally light and darkness have no communion. The same is true in the spiritual creation and kingdom of God. Christ is the spiritual light of the world. All the spiritual light the world has had from the beginning came through this divine source; and notably that which was foretold by the prophets. “The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.” (Isaiah 9:2.) “For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” (Isaiah 60:2, 3.) The testimony of Christ

himself is, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." It is apparent that all who believe in Christ are brought into the true light, of which they give evidence by their obedience to his commands. This is affirmed by the apostle John: "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John, 9.) Again, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John, 1:6, 7.)

Since light and darkness have no communion, it is manifest that those who walk in the light cannot consistently join in the worship of those who walk in darkness. It is contrary to the divine order. All who possess the love of God obey his word. "If ye love me keep my commandments." Disobedience to the commands of Christ is darkness. We have endeavored to produce scriptural testimony in support of the views we have presented upon the several subjects embraced in this work, and if these are orthodox, vindicating as they do a united, defenseless, non-worldly church, then they who oppose them are in opposition to light, and they who reject them are transgressors of the doctrine of Christ, and are in darkness; and how can a truly enlightened person join in the worship of such. The language of the apostle is very impressive. "If we say that we

have fellowship with him, and walk in darkness, we lie, and do not the truth." And again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "For whosoever biddeth him God's speed is partaker of his evil deeds."

All spiritually enlightened persons have proven the will of God, and have found that it consists in obedience to his revealed word, the Gospel of Christ; and, therefore, they are constrained through love to refuse to join in the worship of those who are not found in obedience to the gospel. Joining in the worship of those who disobey the doctrine of Christ evinces either a lack of true knowledge of the will of God, or wilful hypocrisy. Every regenerated person loves his neighbor with an unfailing love, desiring his spiritual and temporal happiness. Since love worketh no ill to his neighbor, he will apprise him of any danger to which he may see him exposed; for no error is so fatal as that of professing and believing that one is a child of God, and an heir of heaven, while yet groping in darkness. It is possible that one can feel confident of being admitted into the kingdom of everlasting glory, and yet be mistaken. "If the light that is in you be darkness, how great is that darkness." Such was the state of the Pharisees, as our Saviour so fully testified. The true test of the soul's being possessed by the divine life is its obedience through love: "If ye love me, keep my commandments."

The people of God were from the beginning separated from the world. Abraham was called out of his

father's house; and in obedience to the divine call he forsook his kindred, and obeyed the Lord. Israel was not at liberty to join in worship with any strange nation; and if a prophet arose among them who taught contrary to their law, they were not to hearken to his words. The separation was typified by Israel as a chosen people or nation. Under their law the unequal yoking of different animals was forbidden; also the sowing of a field with mingled seed, and wearing garments mingled of wool and linen, (Lev. 19:19), which typified separation from the world. These prohibitions are figurative, but replete with instruction, and no doubt are designed for the enlightenment of believers under the new dispensation. They may fittingly signify that the faithful should not be yoked with the unfaithful, or the truly enlightened with the spiritually blind, as Paul teaches in 2 Cor. 6:14-16.

The jealousy of the Lord over Israel is manifest in regard to their forming alliances with the Gentiles. They were to dwell alone, and not to be reckoned among the nations. The Lord is no less jealous now of his spiritual Israel. Christ says, "Ye are not of the world; I have chosen you out of the world;" hence the Christian to be true to his espousals can form no alliances, nor make no compromises with the spirit of the world, whether it is that which he finds in his flesh, or that which is without, or whether it is that he finds much of in the popular professions of religion. And as the Lord ever rebuked those in Israel who attempted to teach a perversion of his statutes, thus showing that

they "Hated instruction," and warned his people against them; so under the gospel dispensation he frequently and earnestly warns his followers to beware of false teachers and unfaithful disciples, and bids them to withdraw from them. How fully does all this reprove the practice of joining in the worship of, and comforting those who do not accept and obey the entire gospel of the kingdom of Christ; and how completely it rebukes those who justify this practice upon the ground that good may come from having fellowship with such.

"Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among beasts, that shall ye eat." (Lev. 11:3.) Parting the hoof very aptly represents separation from the world, and from all manner of sin; and chewing the cud typifies a serious reading of, and meditation upon the word of life, or Gospel of Christ, such as the apostle's precepts: "Let every one that nameth the name of Christ depart from iniquity:" "Let the word of Christ dwell in you richly." The Israelites were not only forbidden to eat the flesh of unclean animals, but they were not allowed to touch their dead bodies. All these figurative precepts are far reaching, and abound with spiritual instruction. When there is a comparison made between the nature and disposition of the two classes of animals, it impresses the mind with what a Christian is to cherish, and what he is to avoid.

The foundation and ground of the *outward separation* is the *inward separation* of the heart from all *unrighteousness*, both open and concealed. The outward separation from the idle pastimes of the world, and from

false worship, without the inward separation, would be hypocrisy, and be displeasing to the Lord. All Christians are under a most solemn obligation to separate from all iniquity. They can make no covenants nor compromises with it. They will demonstrate the higher life by a separation from the worldly life—the spirit of the world; and will cherish purity of heart and sanctity of spirit. They are born again, and are partakers of the divine nature, and love what God loves, and hate what he hates. Therefore, they separate from the corruptions, contentions, pride and follies of this world. If they should through weakness be betrayed into an unchristian act, they confess it, condemn it, and repent of it. How can they countenance that in others which they condemn in themselves. How then can they join in the worship of those who engage in litigation, and often live in contention and strife, when they ever feel constrained to testify against such deeds as unchristian? Or how can they consistently and conscientiously bid God's speed to those who are upon erring ways?

It has frequently been remarked that the right way to purify the profession of religion is to mingle with the churches, take part in their services, set them a good example, and teach them the good and right way. Such reasoning is plausible, but it is not scriptural. The language of the scripture is, "Come out from among them;" "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." If a member of any of the many so-called churches should awaken to a true knowledge of the

requirements of the gospel, and should insist upon obedience to the commandments of Christ and of his apostles, he would discover that he could accomplish nothing, since they have not the principle and foundation of the saving doctrine of Christ; and so he would be necessitated to come out from among them, and they would also gladly part from his company as a church-member. Such a person would be of as little use to them as the ark of the covenant was to the Philistines. It became an affliction to them, and they were anxious to be relieved of its presence. "Can two walk together except they be agreed?" (Amos 3:3.) Weighty words these of the prophet. Israel and the Lord were not in accord, and how could they walk together? How could Israel reasonably expect God's presence and support unless they walked in his statutes, which was to walk with him? Even so now, if we would walk with the Lord, we must walk in gospel order—walk in His steps. He recognizes such only; and his promises are to them. Then how could a faithful soul join in the service of any who do not honor the whole counsel of God, and yet be acceptable to him?

In worldly trades and professions there are certain principles involved which those must acquire who wish to engage in them with a prospect of success; for if they do not have the principles, they cannot comprehend the system. And in order to labor in harmony, they must agree, which they cannot unless they work by the same rule based on the same principles. In the medical profession there are different systems of practice based



upon different principles. Those of the same school or system can work in harmony, but those of opposite systems cannot. Although laboring for the same end, they cannot consistently consult together; neither can they jointly administer medicines. "Can two walk together except they be agreed?"

Two persons professing to be Christians, holding such opposite views as the following must be possessed of different principles. The popular view is, The division of professed Christians into many denominations is admissible, as is also the waging of just wars, the prosecution at law in behalf of justice, the swearing of legal oaths, infant church-membership, and conformity to the world in living in the pride of life. The other view is A Christian cannot consistently serve as a soldier, he cannot sue at law in defense of his reputation and property, he cannot swear a legal oath, and cannot conform to this vain world in its customs and pastimes, nor are infants proper subjects for church membership. Two persons entertaining such opposite views can not both be right, and therefore cannot consistently worship together. If it is right for the one to hold to the latter sentiments, then he should be constrained through love to refuse to join in the worship of the other holding to the former ground, for his conviction and awakening, in the hope of his better enlightenment.

"Wherefore my dearly beloved flee from idolatry." (1 Cor. 10:14.) All professed Christians admit that joining in idol-worship is wrong and displeasing to the Lord; but they assert there is no idol-worship now among



professed Christians, since they all recognize the only true God, Creator of heaven and earth, and Jesus Christ the Son of God, as the Savior of sinners. Nevertheless, all unregenerate persons are spiritual idolators, since they serve the creature and love the world; and the love of the Father is not in them. The fact of a person directing his prayer to Christ does not constitute him a Christian. To be a Christian one must have the spirit of Christ, which is the spiritual life of the Christian; for that life is nourished by every word that proceeds out of the mouth of God; and that Spirit of truth will separate every child of God from the spirit of the world and its idle workers, and lead him in obedience to every scriptural injunction.

The heathen directing his petition to an idol, and the nominal Christian his petition to God, (being yet in his sins) are of the same religion, since they fulfil the same unmortified fleshly desires. Worship directed to different objects, while the worshipers have unregenerated hearts, leaves them in the same relation to God, as it does not in any way affect their spiritual state. Two persons, both living after the flesh, the one a professed worshiper of God, the other a devotee of Buddha, are nevertheless, both enemies to the truth and to God, since they are led by the same spirit, and are fulfilling the desires of their fallen nature. Those who reject the grace of God and continue to live in opposition to the life and doctrine of Christ, are as much his enemies as those were who crucified him. These crucified him outwardly or personally; and those crucify him inward-

ly or in spirit, by rejecting his grace and holy truth. Judas kissed Christ and said, "Hail, Master," and thus betrayed him; and those who profess to love him, and shut him out of their hearts by not suffering his spirit to rule them, because they love the friendship of the world, and the praise of man, and the pleasures of sin, more than the virtues of Christ, are guilty of crucifying him afresh. It is quite evident that the open idolator, and the professed unregenerate Christian are of the same religion; and are, therefore, both idolators, serving the prince of darkness. Christians will separate from the worship of such out of love, as a testimony against their disobedience.

It did not avail when the Jews set up the claim of being Abraham's children, because they did not the works of Abraham; neither did it avail that they professed that God was their Father, while their hearts were filled with malice and wickedness. Jesus answered them, "If ye were Abraham's children, ye would do the works of Abraham;" and, "If God were your Father ye would love me, for I proceeded forth and came from God." They were Abraham's lineal descendants, and were professed worshipers of the God of Israel; but their hearts were not right, and, therefore, their worship and service was idolatry. Jesus charged them with being in the service of the devil: "Ye are of your father the devil, and the lusts of your father ye will do."

It is evident that any one void of the love of God, though he profess to be a believer in Jesus Christ, is not an acceptable worshiper. The prophet Isaiah refers

to the solemn assembly of the Jews, how they offered sacrifices and burnt offerings, and spread out their hands toward the Lord, and raised their voices in solemn prayer; yet the Lord declared he would not smell into their solemn assemblies; and when they spread forth their hands, he will hide his face from them; and when they make many prayers, he will not hear. (Isaiah 1:11-15.) Why did the Lord reject their service? It was not because they were not zealous in worship. Why then could he not accept it? Because they were disobedient. So it is at the present time. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven."

From the foregoing testimonies it is evident that all worship is not acceptable to God; and that it is not only not acceptable to him, but that much of it is an abomination to him. This being the case, it is evident that God's children cannot consistently join in any worship or religious service that is not in agreement with scripture testimony. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. 7:22, 23.) Here the allusion is not to idol worshipers, but to professed, zealous worshipers of the true God. Can the children of God countenance what he reproves? Surely not. Therefore, they are impelled by true charity to withdraw from all wor-

ship that disagrees with gospel requirements. Israel had this test for the prophets: If there arose among them a prophet who gave them a sign or wonder, and the sign or wonder came to pass, but the prophet taught the worship of other gods, then they were not to hearken to his words. Under the law those who taught the people obedience to the law, and directed them into truth and righteousness, were true prophets. Those who flattered the princes and the priests in their disobedience, and promised peace contrary to the law of God, were false prophets, and were avoided by all the faithful of Israel. Elijah and the seven thousand unknown to him who had not kissed Baal, nor bowed their knees to him, stood aloof from the popular homage paid him.

Christ's instructions were, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." The sheep's clothing is the profession of faith in Christ and of obedience to his word. It conveys the idea of sanctity, and of harmlessness. A preacher may appear blameless in his walk and conversation; and manifest a zeal for the conversion of souls by directing the people to Jesus Christ, the Savior of sinners, and teaching them to place their whole confidence in his blood and righteousness, and yet be a false prophet. If he does not lead the people by teaching and by example in faithful *obedience* to *all* the commandments of the Lord Jesus, he surely comforts them in their sins. There are many intelligent, honorable, and most worthy men who fill the office of the ministry, who teach that it

does not matter to what church or denomination a person belongs, if he is only sincere, then he is a good Christian. Such teaching is contrary to sound doctrine, and encourages divisions. The apostle writes, "Mark them which cause divisions and offences contrary to the doctrine ye have learned and avoid them." We have previously endeavored to demonstrate the unity of the church. It is either correct or incorrect that all the redeemed of the Lord are united in faith, doctrine and practice, and constitute one united church. If it can be demonstrated by the Scriptures that Christ came to destroy the works of the devil, to recreate man after the image of him who did create him in the beginning, to give him power to become a son of God, and to unite all the children of God together, one and inseparable, then those who oppose the doctrine of unity are not faithful witnesses of Christ. But this position is very offensive to many worthy and learned persons. To them it evinces a lack of intelligence and of charity; and they take it as an evidence of narrow-mindedness, if not of self-righteousness. But notwithstanding these views of our friends, the word of the Lord stands firm, and will be our judge at the last and coming day.

If the church of Christ may consist of two separate and distinct organizations, not united in faith, doctrine and worship, then it may consist of a thousand separate organizations. Some of our friends even claim that divisions are advantageous; that they stimulate effort for the conversion of sinners, and serve as an accommodation to differences of opinion entertained by different

persons. But we would ask, which way should the accommodation be? Should those who seek salvation accommodate themselves to gospel requirements, according to Christ's teaching, "If any man will come after me, let him deny himself, and take up his cross daily and follow me?" Or should they be encouraged to believe that the word of the Lord will yield to accommodate itself to their opinion? These popular and apparently reasonable views stand in bold opposition to plain gospel teaching and those who maintain them are not spiritually enlightened; they are false prophets, and are to be avoided. No one is a true prophet who does not teach and enforce obedience to all the commandments of Christ and his apostles, and that not in the letter, but in the spirit.

Is it not remarkable that in this professedly enlightened age learned theologians regard so little the plain teachings of the New Testament? It assuredly teaches that the church of Christ is one united body, the same in faith and practice wherever it exists; and it enjoins upon the ministry the responsible duty of laboring, without respect of persons, to keep it pure in love and unity. It enforces the non-worldly life, for Christians are chosen out of the world; they do not conform to its vain fashions, nor indulge in foolish talking and in idle pastimes, which tend only to the gratification of the carnal nature; nor take part in the temporal government; nor practice coercion or violence; nor resist evil; but suffer passively for well doing; thus following the footsteps of their Master.

There is much time wasted in attending places of amusement, and in the preparation of gay attire for the perishable body. These things are the invention of the carnal mind, and persons who have experienced the power of redemption by being spiritually baptized into Christ's death, and have thereby been raised to newness of life, will not waste their time in vain conversation, nor adorn their perishable bodies to gratify the pride of life, in attempting to draw admiration to themselves. Among the great mass of professors of religion at the present time, there is no question as to liberty in dress, furnishing of houses, and indulging in light-minded conversation, called pleasantries. The members of most churches have unlimited privileges in these things. Ministers give encouragement to their flocks by their example. They dress according to the ever changing fashions, live in finely furnished houses; engage freely in mirthful conversation, and attend the theatre, and other public amusements, join the lodges, and in about every way follow the worldly life in these things. When Tetzel sold indulgencies to whoever would buy, Luther's soul was stirred within him, and he rose up in his might against it; but do not the general practices of the ministry of today in reality license every member of their churches to do just as they are doing? And how can it be otherwise under these conditions than that the church and the world have their interests in common in altogether too many ways.

In the consideration of the worldliness of the popular churches, we are led to the important inquiry:



Where is the humility, meekness, peace and non-worldliness of primitive Christianity? Where is the dividing line between the church and the world? The popular church of today bears the spirit and life of the world. "They that are after the flesh do mind the things of the flesh." (Rom. 8:5.) If the foregoing representation of the popular churches is correct, then their worship is not acceptable to God; and, in consequence, his children will separate from it. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." (John 10:4, 5.) "As my Father hath sent me, even so I send you." (John 20:21.) All faithful ministers are shepherds watching over the flock. They have the spirit of their Master; they teach what he taught, and love what he loves. He was the great Shepherd who gave his life for the sheep. The ministers sent by him serve the church out of love, and not for money, nor for any worldly consideration. Such faithful pastors the sheep hear and obey, for they know their voice; but the voice of a stranger they know not; they flee from him. The pastor who sanctions divisions, self defense, litigation, conformity to the world, the retention of known sinners in the church, is a stranger that enlightened believers will not hear. The principle of the separation being love, it influences all who possess it to stand by the word of God, and to uphold and defend it by all means consonant with love, even to the extent of separating from all forms of worship not



in harmony with the doctrine of Christ. They are constrained through love to prayerfully and conscientiously lay off this testimony for the awakening and salvation of those who are in error. Christ said to his disciples, "And it shall turn to you for a testimony." (Luke 21:13.) This is the object of Christians separating from all worship not bearing fruits consistent with living, saving faith.

Whenever any one unites in worship with another, he gives evidence of approval, and bids him God's speed. Such action savors of unfaithfulness and darkness when there is no unity. Quite recently we heard it advocated that if a member of any of the so-called orthodox churches does what is right, is morally honest, kind, charitable, and a devoted worshiper, he is certainly a Christian, even if some of his brethren do not live Christian lives; and that he may partake communion with them without doing wrong. Such teaching sounds well, but it encourages evil, and is contrary to many plain commands of the New Testament, among which are those found in Matt. 18:15-19, 1 Cor. 5:4-13, 2 Thess. 3:11-15. and 3:6. Those who teach such doctrine are corruptors of the pure doctrine of Christ, and, consequently, are deceivers and false prophets; and Christians will not hear them. For it is quite evident from God's word that any body of people assuming to partake of the Lord's holy communion express thereby that they are in spiritual union and fellowship with Christ and with one another; and if saints and sinners partake together they belie what they represent, dishonor God

and his ordinance, and bring condemnation upon themselves according to Paul in 1 Cor. 11:27-29.

Attendance at, and giving audience to any public service is an expression of approval; just as those who attend public amusements do by their presence give evidence of their approval of them. When a professed Christian attends a public meeting where religious services are performed, his presence is evidence that he recognizes the service as beneficial to souls, and promotive of God's honor, and he thereby bids it God's speed. How can any one who is enlightened take such liberty unless he recognizes the worshipers as sound in faith and doctrine?

Not hearing unfaithful preachers is of scriptural authority. It is a deed of love designed to beget reflection, and effect amendment of life in those from whom we separate. Jesus Christ is the spiritual Bridegroom, and the church is the bride. She must be perfect in love and obedience. If she falls in love with the world, and her affections become divided, he will reject her. "Ye cannot serve God and Mammon." "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" (James 4:4.) These were not natural adulterers; but any one who professes to be a member of Christ's body as his bride, and at the same time courts the friendship of the world; seeking honor, and slighting his convictions of duty, because of worldly advantages, is guilty spiritually of committing adultery with the harlot of this world. The church of Christ must, therefore, be loyal to her Bridegroom. She

will not trifle with the spirit of worldly religion, and contaminate herself. She cannot hear the voice of strangers, for the chaste bride is true to her husband, and spurns the flattery and caresses of strangers. This can truly be said of the thousands of martyrs of the sixteenth century, whose lives were most exemplary, as acknowledged by their enemies. They conscientiously refused to hear the preachers whom they did not recognize as ministers of Christ, and exposed the unscriptural doctrines and practices of the prevailing churches, and thus forfeited their lives for this testimony of Jesus.

It may occur to some of our friends that there are many churches professing non-resistance, who do not conform to the world in its pride and lightmindedness, and who observe strict moral discipline. You may ask, why separate from such? For the following reasons: First, they do not recognize unity, or that there can be but one church of Christ united in faith and practice, the same wherever it exists. Secondly, they do not hold sound views upon the doctrine of non-resistance, for they tolerate litigation and self-defense before the courts in some cases; and some vote and hold offices under the civil government, which no non-resistant can consistently do; and they also become members of chartered corporations, thus making themselves liable for the actions of such bodies. Thirdly, they unite in preaching and worshiping with those to whom they refuse communion. And yet many of these testify privately and publicly, by word at least, against the popular churches and their ministry, and manifest a lack of

confidence in their works; still they preach with them, and bow with them in worship, and some make an effort to hear them on special occasions. This at least is inconsistency if not hypocrisy. Some of the ministers justify themselves in this liberty, because they do not regard them, nor call them brethren. That is, they preach with them, notably at funerals, and join with them in prayer, but do not publicly acknowledge them as brethren. This they refuse to do because the popular preachers justify infant baptism, swearing of oaths, and self-defense. But why not call them brethren? Do they not regard them as ministers of Christ directing a dying world in the way of life? If not, why do they stand side by side with them in the capacity of ministers of Christ? Why do they worship together in the attitude of prayer? Such liberty surely gives encouragement to the hearers to believe that such preachers are called of God to minister in his word. But if they recognize those with whom they preach, and with whom they join in worship, as ministers of Christ, they do a great wrong by refusing publicly to recognize them as brethren.

Some of the ministers of the plain denominations give as a reason for preaching with those with whom they are not united in doctrine, that they are solicited by friends to do so, or, in other words, are called; and that it is the duty of a minister to obey when called. It should, however, be borne in mind that it is the duty of a minister of Christ to declare the whole counsel of God; and it undoubtedly is his duty to go when he is

called, but upon conditions that no restraint is imposed upon him, and that he be left free to obey his conviction of duty. If these were sincere in their profession, they would be necessitated, when called to preach with those who maintain undue liberties, to testify openly that they do not recognize them as ministers of Christ, and give the ground for such a protest. By this means alone could they be consistent in occupying the position they now do; but every one readily recognizes that such a course would be very offensive, and would cause disorder; nor would such liberty be accorded them by those who call them to serve with those preachers; neither would it be edifying. Therefore, the only plain way open is to refuse such requests as that of preaching and uniting in prayer with those with whom we are not united.

Some of these maintain that when called to preach with others with whom they are not united, they go out free; by which they mean that they speak the truth and spare not. We know, however, that they do not go free, according to their profession; for, if they did, they would not be called to serve with those men whom they now condemn by their profession, and yet, by their preaching and praying with them, comfort them, and mislead their hearers. Again, those plain denominations attend each others public service, but refuse each other participation in the church ordinances. They do not commune together. In this they are much more inconsistent than the popular churches who admit all of good standing in other denominations to their communion; for they testify against other churches, then wor-

ship with them, and afterwards deny them the communion.

There are those who baptize by trine immersion, who occasionally attend the public service of other plain denominations; but if one of those whom they go to hear preach would desire to unite with their church, they would re-baptize him. But why should they do so? Are those ministers whom they go to hear not called to preach? If they are called to preach, they are also authorized to administer baptism. From whence then have these men the scripture authority to re-baptize any one who had been baptized by a minister of Christ? If they do not regard these men as ministers of Christ why do they hear them preach, contrary to Christ's teaching? We would ask the ministers of any of the plain denominations, which of the many churches is the church of Christ? If a troubled soul should come to you for counsel to find the way of life, and the church of Christ, to which of the many churches would you direct him? If you answer, to the church of which you are a minister, then by that act you would testify that you are a member and a minister of the church of Christ, besides which you recognize no other. Then how can you take the liberty to hear those ministers who are not members of the church of Christ? We maintain that the church of Christ is not a *sect*, but it is the *body* of *Christ*, animated by his spirit, and united in love. Therefore we assert that there is no middle ground and that our plain friends are necessitated to occupy one of two positions; either that there is one, united, visible church, of which

Christ is the head; or that the church of Christ consists of the good in all the different denominations. Mark, if they accept the last proposition, then the *test* of a Christian is his good intentions, and his moral life. If they accept the first proposition, they are inconsistent in joining in worship with those of the other denominations. If they accept the last, they are inconsistent in holding close communion. For these, and other inconsistencies, we refuse to hear the preachers of the plain denominations.

We are not insensible to the fact that in all the denominations, both plain and fashionable, there are many morally honest persons of amiable disposition, diligent in good works; such as clothing the naked, feeding the hungry, and receiving the stranger into their houses; and, in a general way, laboring with their worldly means and their talent for the amelioration of their fellow creatures. We highly appreciate their moral worth and general kindness of disposition; but neither of the above named virtues, nor all of them together, would constitute a Christian. To be a Christian, is to love Christ, and obey him; which if these kind friends would do, they would come out of the so-called churches, where Christ's commands are not obeyed, and separate from them.

It is claimed that not hearing the preachers is at variance with Paul's teaching. "Prove all things; hold fast that which is good." (1 Thess. 5:21.) The conclusion is drawn from this text that it is not only a privilege, but a duty to hear the preachers who come in the



name of Christ. The apostle's epistle was written to the church of Christ, and his counsel was that they should prove all things by the infallible standard, the *revealed will of God*. Their liberty and duty in the matter of proving was limited to the church, which was then one body, of one faith; for sectarianism was then unknown. They were not to go outside the church to prove the sentiments advanced by the world. The apostle to the Corinthians writes, "For what have I to do to judge those that are without?" The sentiment of the apostle is that in the church there is liberty, and all the members are on an equality. They have the liberty to reveal their exercises, to make known their revelations; and, notably, those in the ministry. But all members enjoy the privilege of proving all that is taught, either by the ministers, or by private members, and holding fast to that which is good; that is, such doctrine or interpretation as accords with the teachings of the New Testament, and with their experience. Thus they would be edified in their association with one another. The teaching of Paul does not direct away to those churches which have already been proven and found wanting.

It is also asserted that the separation is in violation of our Lord's instruction as recorded in Matt. 7:1-5, "Judge not, that ye be not judged." It is worthy of notice how frequently allusion is made to this text. We have heard friends speak of the very disorderly conduct of some professors of religion, and comment freely upon it; but presently they remembered that it is written, "Judge not, that ye be not judged." From our youth



we have frequently heard it remarked that it is wrong to judge. It will be observed that Christ taught, "beware of false prophets; ye shall know them by their fruits." In this text it is enjoined upon us to know false prophets. To know is to have a fixed opinion, which is attained by the judgment of the mind. An enlightened mind adopts the revealed will of God as the basis for its conclusions.

- One of Christ's names is *Counselor*. All his counsels are consistent, and in perfect agreement. There must then be a consistent way to reconcile those texts that at first sight appear to conflict. When he said, "Judge not," he meant that his disciples and followers should not suspect each other's motives. The apostle teaches, "Wherefore dost thou judge thy brother, or set at naught thy brother." Here he has reference to liberties taken that are not in themselves sinful, but offensive to fellow-believers. In such cases one should not judge another, so as to suspect his motives, since "Charity thinketh no evil." One believer shall not judge another in things in themselves not sinful, even when the failing is through want of watchfulness, or thoughtfulness, or through lack of discretion. He shall not be judged and condemned as wicked at heart; for in the case of sinning through weakness, which is afterward repented of and acknowledged, such failing shall be forgiven, the confession accepted, and the motive as to sincerity not judged. As we can not see into the heart, it is wrong to judge the motive of any one, where there are no manifest fruits of wickedness.

But some might ask, Is it *ever* right to judge? We answer thus: If a man steals, he is a thief, and not an honest, law-abiding citizen. Those who pronounce him a thief, speak truthfully; yet they judge him, but only according to his actions. The man who habitually gets drunk, is a drunkard. He is known to be such by his life; yet he is judged, but not by the judgment that Christ forbids. A citizen who transgresses any one of the laws of his country is not a loyal subject, and if any one transgresses the doctrine of Christ, while professing to be a Christian, he manifests his principles by his fruits. He is judged by the word of the Lord, which declares, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him;" and again, "by their fruits ye shall know them." If a professed Christian sues at the law in defence of his reputation or property, he transgresses the doctrine of Christ, and is already judged; and if the true followers of Christ testify that he is not a Christian, they simply proclaim what his fruits witness. Therefore, the separation is not in opposition to the command, "Judge not." That command has reference to judging the motives; and does not forbid judgment based on the manifest acts of persons.

We will notice one more text that is adduced as evidence against the separation. "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works." (Matt. 23:2, 3.) It was the calling and office of the scribes and Pharisees to read the law on the

Sabbath. The scribes were also expositors of the law. It is evident, however, that those to whom Christ directed the Jews, did not pervert the law; or he could not have said, "they sit in Moses' seat." The reason why Christ directed his disciples and the people to the scribes and Pharisees, was because the law was still in force, for it was not yet fulfilled; and its typical sacrifices were not yet abolished; the veil of the temple was not yet rent, and the abiding reality had not yet come. But after Christ was offered once for all, and the demands of divine justice were satisfied, the victory won, and eternal life secured, the true tabernacle reared, and the spiritual worship restored, he did not direct his people to the scribes and Pharisees, but to those who were regenerated, and who were true worshipers of God. Under the old Testament dispensation the Jews were directed to the teachers appointed under Moses, who taught obedience to the law and its ceremonies. The ceremonies and ordinances of the law were figurative and shadowy, and have ceased under the New Testament dispensation, in which there is the appointment of a ministry, who, as true shepherds, lead the flock upon the green pastures of the gospel. They dispense the bread of life to hungry souls; they preach the everlasting Gospel of Christ—the unadulterated word of God—not for earthly reward, but from love. To such pastors and teachers, who are ambassadors in his stead, Christ directs the people, and especially those who are willing to obey the truth and become his disciples. The new, spiritual dispensation has come. Its subjects are regenerated souls, living

stones, spiritual worshipers. Such souls hunger and thirst after the bread and water of life. They desire teachers who are full of the Holy Ghost, and who can direct them to the fountain of living water. True pastors and teachers are examples to the flock; they are vigilant, sober, of good behavior, patient, not covetous, apt to teach, and sound in doctrine. Such pastors and teachers Christ and his apostles ordained, and such the members will hear and obey; but they will refuse to join in the worship of those who are not in harmony with the eternal, unchanging word of God; and also refuse to hear all preachers who do not lead their flocks into the obedience of the gospel.

To the great majority of professed Christians, the Separation or not joining in worship with those not sound in faith and doctrine, is a strange and incomprehensible thing, and those who practice it are looked upon with disfavor. We are constrained to tell such of our friends, for whom we have the highest regard, that it ought not be necessary for us to state that the Christian dare not be influenced by selfish motives for if he would consent to "confer with flesh and blood," he would in this, as in all things pertaining to the divine life, soon lose the aid and comfort of the Divine Presence. We all should know that carnal reason is the great enemy and destroyer of the true Christian faith. We should also know that what seems right and proper to the natural, unconverted person, generally proves to be at variance with the spirit and teaching of the gospel. Paul says, "The flesh lusteth against the spirit, and the spirit against the flesh,"

and our Savior to Nicodemus, "Ye must be born again." It is the new man, the man renewed in his mind by the enlightening influence of the Holy Spirit, and thus freed from the carnal will, and dead to the world and worldly honors, that must test the consistency or inconsistency of the doctrine of the Separation. If what we have presented upon this subject is in accord with Scripture teaching, then we have no choice, but must accept it as a part of our duty, no matter how much the flesh may suffer, or how great a cross it may be to us. And we frankly admit that such it is to the flesh to lay off this testimony to all, that we can not accept as orthodox, nor can we in any way encourage the prevailing views and practices of the many organizations professing to be worshipers of the true God; but we have the witness of the Spirit within us, supported by the sure testimony of the Word, that the only consistent and truly charitable course for us to pursue is to separate from the same.

We insist as a duty that we direct to those things which tend to elevate and advance the soul's welfare, and that lead to the obedience of the gospel. True love will not allow us to shirk any duty that we really owe to our fellow man, and surely one of our obligations is to point out whatever of error we see that has served as a base for false hope. We know full well that just here we are charged with selfishness, and even with a want of courtesy: but we trust that we know our hearts, and every one ought to accord us so much charity as to accept our word when we say that it affords no kind of

earthly pleasure to be necessitated to do this service, and surely it does not bring us any worldly honor. But every faithful servant becomes inured to that inward strife, in which the whole armor of God must be brought into service to quell the uprisings of the carnal will, that the commandments of the Lord may prevail.

The prophets of old were commanded to cry aloud and spare not; and if they failed to declare the whole counsel of the Lord, then the blood of the people was required at their hands. When the Lord spake, it was not their office to question his word, but to obey it. So it has ever been that what the Lord speaks, or commands, is right, and what he forbids is wrong; and it is not for man to insinuate his views or preferences. So when the Lord commands, we must obey; and when he forbids, we must refrain. When Adam and Eve were forbidden to eat of the fruit of the tree of the knowledge of good and evil, it was not their office to question the propriety or impropriety of such a prohibition, nor its benefits, but to obey. So of Noah when instructed concerning the building of the ark, and the saving of a remnant of the human family, and of the land animals; his natural reason, if called into use, would have filled his mind with objections; but his only duty was to believe and obey. When we turn to the Lord calling Abraham out of his country from his kindred, and then promising him an innumerable posterity; for an evidence of which he had to wait beyond what is natural, and then commanding him to offer up as a burnt offering that only child of the promise, we have another example where

faith and obedience remained alone as man's portion. Although the Lord promised Abraham that he would give the land of Canaan to him and his posterity, yet they must sojourn in a strange land over four centuries. Then when about to be delivered they were commanded to institute the Jewish Passover to save themselves from the destroying angel; and when on the banks of the Red Sea, and Pharoah and his host within sight, they were commanded to "*stand still* and see the salvation of the Lord." They might have questioned the wisdom of either one, or even all these providences, but the only part that they could do to please the Lord was to believe and obey. When the tabernacle was reared, and the ceremonial law instituted, and sacrifices beyond number were required to be offered, often no doubt taxing heavily the means of those who offered them, and a large assembly of priests and Levites had to be supported by the industries of the rest, it was not their privilege to question the wisdom nor the propriety of any part of it, but simply to obey. When the man of God, by the word of the Lord, went out of Judah to Jeroboam at Bethel to cry against the altar, or idolatrous worship at that place, he was given this charge: "Eat no bread, nor drink no water, nor turn again by the same way that thou camest;" but, being prevailed upon by a pretended prophet, violated his commission, and so perished. Here again we have the strongest proof that any one in the service of the Lord can make no compromises, nor in any way cavil at his commands, but yield obedience, doubting nothing. Evidences



without number could be produced from the Bible to prove that we can give no place to carnal reason, or to human wisdom, or popular opinion; but that we must lay aside our logic and our natural preferences, and accept unconditionally the word of the Lord as the man of our counsel.

Then we might ask, why should it be considered so very uncharitable, and such an uncalled for thing for those who try in their great weakness to walk in the fear and counsel of the Lord, to refuse to join in the worship of those who neglect or reject much of the plainest and most weighty part of his word, and who do not esteem the service of the Lord as paramount to every earthly consideration. If we all can accept that it was wise and proper for the Lord to forbid his people to worship with their neighbors, or to admit them uncircumcised into their temple, why can we not see as well that all unfaithful worship must be protested against and avoided as being equally wrong and hurtful. The Lord knows what is for our good, and how to provide; and we well know that the apostle says truly, "Evil communications corrupt good manners;" and again, "A little leaven leaveneth the whole lump;" for we have all witnessed that the Christian needs every help and encouragement, and must avoid everything that would tend to an undue influence. If the apostle Paul saw proper to counsel us to "Abstain from all *appearance* of evil," surely we should abstain from that which we *know* to be evil. The Lord speaks of himself as a "jealous God;" jealous of his people, and jealous of their worship. He can not be honored by any service not strictly in accord with his word; nor will he countenance it; nor will he acknowledge those who do countenance it.



## BENEFICIARY ORGANIZATIONS.

---

The enlightened nations of the world have a care for the afflicted in body and mind, for the aged and helpless, the fallen and the outcast. Individual efforts and organizations provide homes and helps, and the benevolences provided reach out to meet the wants of suffering humanity. Associations are formed for mutual benefit and advantage in business affairs, in social amusements, for researches and investigations in the sciences, and in every avenue of human effort and interest. These associations may be helpful naturally and morally, making better men and women, more faithful in the duties of life, and may lift them to a higher plane than they would have attained without these aids.

There is a multiplicity of societies or fraternal organizations involving the beneficiary idea, many of which are known as secret societies. The design of all these is to serve some benevolent or reformatory purpose, to furnish aid, and to help ameliorate the afflictions common to mankind. Some also include an insurance feature in their work. Some give benefits in sickness, others in death, but generally in both. The benefits given and services rendered at such times to the members of these societies are helpful in supplying their needs, and often without this help they could not

provide for themselves. The membership is made up of church members and non-church members, of those who accept, and of those who reject revelation. The requirements do not rise above the moral life. Notwithstanding their secrecy, and the binding oaths and ceremonies of the initiations, ministers of the gospel and leaders in the churches are affiliated with them; and they are even credited with being an helpmate to the church.

It has been expressed that there is more love in the secret order than in the church. The idea is that it has more care for its sick and afflicted than the church has; and on that account many persons regard these organizations as carrying out the spirit of gospel teaching, and their work is accepted by such as a Christian work, pleasing to God and a fulfillment of his will. It is this misconception of the divine will, which leads people to such works of benevolence, instead of directing them to a full submission of mind and heart to God, that prompts us to refer to these associations and their work. We desire to invite attention to the higher calling of those who hear Christ and follow him in his teaching.

As a rule beneficiary societies confine their benefits to their members only. Each member makes an equal weekly or monthly payment, and in case of sickness or death the same benefits are paid to the rich as are paid to the poor members. They have a basis for their financial work similar to that of life and accident insurance; and as all bear alike the charges, so all share alike

the advantages, thus making it a mutual benefit, not a charity; for when the dues are not paid, they become non-beneficiary, however destitute they may be. Even though some of these associations at times extend help to such as could not claim it by right, but are favored because of special relation to the order, still it stands as the principle of the beneficiary work to limit its help to its own membership. It does not reach out after the destitute and afflicted who cannot help bear the financial burdens of the order, and policy generally dictates the exclusion of such.

Whether the primary object is to care for the wants of the sick, as is done by beneficiary societies, or whether on a more philanthropic basis to elevate mankind, to increase the fund of general knowledge, to raise the standard of morals, or to bring in a higher culture, they are all in agreement with the economy of the world. As no institution rises higher than the source from which it emanates, so all these varied efforts are limited to the degree of civilization and enlightenment attained by the age in which they exist.

As institutions in the world we have no criticism to pass upon their design or their work, but when they are accepted and regarded as a fulfillment of the Christian work, or as representing the highest and best form of Christianity in the world, we are constrained to say that they are based upon the same principle that all worldly institutions are. The good they have in view is the earthly comfort and welfare of their members. It does not comprehend the spiritual duty to God and

to one another as taught in the scriptures. Therefore, without detracting any from the merit due them for the benefits they confer, they must be classed with the world; because all organizations which are regulated by the principles of the world are in accord with the economy of the world, and so belong to the world.

Jesus Christ was not in accord with the world, neither will his Church, which is one with him, be in accord with it. Therefore, Christians can have no part nor fellowship with organizations which are in harmony with the spirit of the world, and are regulated by the same principles that regulate and control worldly affairs. They have no common interest, and there can be no affinity. This necessarily brings a separation from the world to all who hear Christ and submit to the guidance of his grace and spirit. This was manifested in his life and teaching; for as he was not of the world, so he did not attempt to teach it how to regulate its affairs. He left it with the teaching which had preceded his coming into the world, and addressed himself to the individual whom he desired to awaken to a realization of his spiritual needs in order that he might "flee from the wrath to come" and find comfort in his blessed Gospel message.

Moses gave to Israel, from Mount Sinai, the law which reflects the purity of God, and is a revelation of his righteousness. He also gave a civil law to Israel based upon justice and equity and upon the principle of this law human governments rest. It demands protection for the good, punishment for the transgressor,

and provides for the litigation of disputed questions. We recognize this as necessary, and that no other basis could be established for worldly governments, and for all institutions created by them. The more closely they are patterned after its spirit, the more just and equitable, and the better they will be. This gave to the world all that it could comprehend, and under it, man could be morally good, just, upright and faithful in the relations of this life, and develop a high civilization. The Mosaic teaching, however, could not develop the spiritual life. That required a re-creation. Hence Christ gave no counsel for the regulation or control of worldly institutions of any kind or character. So those who hear his invitation and accept it, come out of the world, and leave it with all its affairs, its governments and institutions, to be directed and regulated by such as are in accord with it. They do not oppose nor interfere with its affairs, but simply stand aloof from them, recognizing that such belong to a kingdom of a different nature and character from that into which Christ calls his followers.

Jesus calls his followers out of the world. The service he requires of them demands a renunciation of the world. "Ye are not of the world, even as I am not of the world." The standard as revealed in the New Testament teaching, and exemplified in the life of Jesus, is an illustration of the economy of heaven. It rises above earthly standards. "Except a man be born again, he cannot see the kingdom of God." This new birth is a "renewal in knowledge after the image of him that

created him.” “That which is born of the spirit is spirit.” A spiritual birth begets a spiritual life. This spiritual life was necessary to the establishment of the Church of Christ upon earth. This life does not come from the church, but the church results from the restoration of this life to man. As the church is composed of individuals, so each member must be born anew, and thereby becomes a partaker of the spiritual life. Without this life the church of Christ cannot exist. As this life comes through faith in Christ, so its fruit will be in harmony with his teaching, and in accord with the will of God.

As Jesus Christ is the foundation of his Church, “The gates of hell shall not prevail against it.” It is possessed of the greatest power in the world, the power of divine love—the true charity that gains the victory. “For whatsoever is born of God overcometh the world.” This love will ever work for the upbuilding of the inner life, and for the mastery over sin. Its service will be to support the weak, warn the unruly, and counsel those who err in order that all may remain in obedience to the divine unction, and escape from the snares of the world and the corruption of fallen nature. Thus the church is a home for the children of God, a refuge from the world and its influences.

Christians in their church relation are bound together by a stronger bond than that of any worldly organization. The “love of God in the soul” is the principle upon which it rests, and its effect is to unite all who possess it by enduring ties. Where can there be

found a society whose members are united by ties of affection, and permeated by the warming influences of divine love, so strong as the church of Christ, whose members will endure privation for one another? Who would render aid more cheerfully than they? for they would not knowingly let a member suffer for lack of the necessities of life, and would divide the last loaf with a hungry brother? "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Let us not love in word, neither in tongue, but in deed and in truth."

The church as a congregation of believers, in whose hearts dwells the spirit of unselfish love, walking in harmony with the precepts of Jesus, will have a care for one another. Though there be infirmities and failures, yet love will not cease its work until it masters the evil and restores the bond of confidence. Hence in the helpfulness that springs from a discharge of the duty one believer owes to another, we find revealed in Matt. 18:15-17, the great benefit of the church relation, and the source of its power to live in peace and union. Such a relationship carries with it unity of mind and purpose, and a sympathy that enters into the daily life, with its trials and temptations, its sorrows and afflictions, supplying the natural wants, and giving spiritual aid and comfort; thus being a benefit both naturally and spiritually.

Jesus said to his disciples, "This is my commandment that ye love one another as I have loved you."



If the churches taught and lived the spirit of true love in obedience to this injunction, would there be occasion for any member to unite with a beneficiary or secret society to make provision for time of sickness or affliction? Would they not care for their needy and afflicted; clothing the naked, feeding the hungry, and ministering to the weak and burdened?

May we not then ask, do the churches offer an asylum for sin-burdened souls? Are they a refuge from the snares and spirit of worldliness? Do they separate from the pomp, pride and glory of this world? Do they not live in accord with the customs and practices of the moral world and move in the same sphere? In idle conversation, mirth and foolishness; in worldly adornment, show and parade; at the theatre, the ball-room and the card-table; in strife, litigation and war; in political intrigue, in speculative enterprise; and, in short, in the political, business and social world of to-day?

To such as regard the help of the fraternal societies as a discharge of the Christian duty, or who find comfort in the work under the impression that faithfulness in those duties will be a fulfillment of the requirement "to love our neighbor," as taught in the Gospel, we invite attention to this consideration: These obligations devolve upon the membership only so long as they mutually discharge the same duties to each other, make the same payments and render the same services, even though the ability to do so with some may be extremely limited; and if from any cause and lapse in



their duty, the help ceases. But in the church of Christ we will find that "to love our neighbor" comprehends the apostle's injunction, "Owe no man anything but to love one another," that is, not only to do good to those that do good to us, but, after a faithful discharge of duty to realize that there still remains a perpetual obligation *to love*; and that this reaches out even to those that hate us and do us evil.

The beneficiary society in its work cares for its own members upon a business basis; but the Christian is directed by true charity in supplying the natural wants, and in fulfilling the highest measure of love by laboring for the spiritual welfare of his fellow-man; and this includes all men without distinction as to race or nationality, to social or physical conditions.







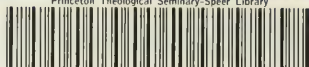




DEC 1 1960		
GAYLORD		PRINTED IN U.S.A.

PRINTED IN U S A

Princeton Theological Seminary-Speer Library



1 1012 01034 9548